

Light of Truth.

An exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER XVIII.
THE DOUBLE ROLE.

The revival at Hampton was a remarkable awakening. The oldest members of the Church said the like had never been seen in that locality. The backsliders were brought to a realizing sense of the enormity of the sin of having known the truth and then renouncing it. The lukewarm were revived, and hardened skeptics made to see the awful sinfulness of sin. The evangelist had been assisted. The minister had been among the first to be brought under the revivalist's influence, and had invited two ministers from the Methodist Church, who were of the enthusiastic temperament which distinguishes that sect. Their "Amen" and "Hallelujahs" thrilled the audience like an electric shock, and their prayers were shouts of triumph over sin and the devil. At Fordham Howarth received no active assistance from Mr. Arling. The furor he had to create by his own efforts. At Hampton he had three ministers *en rapport* with him, whose combined hypnotism had no cessation, and he could lead them as a solid phalanx to the subjugation of the crowd.

In a revival the union of the Churches is important, as not only bringing a greater force to bear, but doing so by concentration and harmonizing of the elements.

The meetings had continued for a week, and were to be continued indefinitely, as the money demanded by the evangelist had been donated.

Mr. Baum, the jeweler, said on the evening the sum was asked for, that he would give one hundred dollars himself, and if the spirit of the Lord continued as actively among them he would double the amount. He called on all Christian men and women to help in this great work, and hold up the hands of God's chosen instrument, while he smote sin and redeemed the sinners.

Mr. Baum was a Church-member, but had been regarded as not taking sufficient interest, and his new zeal was the constant theme of remark. When a staid and conservative man is thus carried away the influence on the tide is remarkable. A crowd follow him, and each one of these draw in dependents.

The crisis had been reached, and, indeed, it would be difficult to imagine the manifestations of the spirit more intense. That sixth evening, the Methodist preachers shouted "Amen," "Blessed be God," "Hallelujah," all through the sermon, which was rhetoric at white-heat with the fires of perdition. The effectiveness of Howarth's preaching was that he had that intense imagination that his word pictures became real to himself, and he believed for the time what he preached, and thus made others see and believe. His most wonderful effort that evening was a description of a lost soul. Had he read the Inferno, or seen the dreadful paintings of Michael Angelo? His picture was more vivid and terrible.

"Died in his sins! Yes, that was said of him. Died in his sins, unregenerated, unpardoned, unwashed by the blood of the Lamb of God! Struck down, without a moment's warning, in his sins, and lost! Oh, God, can I describe to this people a lost soul? Through every vein and artery pours a stream of molten fire. Along every nerve fibre rushes electric streams of fire. His tongue is at a white heat, his eyes red with heat, his hair a flame. The sulphurous vapors heated by the blasts of God's wrath seethe around him. There is not one drop of water to appease his raging thirst, not a breath of air to alleviate his suffocation. It is thus to-day, it will be the same to-morrow. Next week no relief, next month, next year no change, unless it be to whiter flame, a hundred years, a thousand millions, aye, until the earth itself rolls away in flames into chaos. For that lost soul is doomed and damned to eternal punishment. Are you sinners? If you have not come to Jesus, you are, for you are deprived from birth. Sinners, I stand here to-night to invite you, to beseech you to go down on your knees, and implore you to save yourselves before it is too late. Now is the appointed time. Now is the hour to make your appointment sure, for the last time I call you to come."

Then women sank into a dead trance, became hysterical, weeping or laughing wildly, and strong men shouted "glory" until they fell into convulsions. Ladies, noted for their retiring modesty, threw their arms around the necks of strangers and besought them to come forward. There were shoutings, wailing, laughter, and weeping, and above the constant periodical explosions of the "Amen" and "Blessed Jesus," of the Methodist preachers.

There was no going forward that evening, for the entire audience was asking for prayers.

At the close of the meeting, which had been prolonged until the clock struck eleven, Mr. Baum rushed forward and seized Howarth's hand. He had no words to express his admiration, and in his enthusiasm embraced the pale and exhausted evangelist. They were joined by Mrs. Baum, and the trio walked home together.

"I believe Providence sent you to this town," said Mr. Baum, "and as my guest, for my conversion was not yet complete—only half way, and I was unconsciously standing on the brink of destruction."

What Howarth's thoughts were it would be difficult to divine, for he had prolonged the meeting to a later hour than Keller and his assistant might have time to gather the spoils of his amiable host's store, what he said was the usual commonplace. He was a weak laborer in the Master's vineyard. He hoped a few souls might be saved by his labor.

"Oh, you are too modest," cried Mrs. Baum. "There are none others who are as successful as you. Even the Apostles of old were not."

At this moment they reached the Baum residence. It was immediately above the jewelry store. At one side was an elegant hall with stairs leading to the parlors. Beautiful paintings adorned the walls, and at the landing was a statue of Psyche, holding a torch in her extended hand. The parlor was elegantly furnished, and as soon as Howarth was seated Mr. Baum, with true German hospitality, produced wine, and the good wife a basket of cakes.

"After your labors you must be quite exhausted," said the kind-hearted German, "and a little wine will tone you up.

Or, maybe, you will like brandy better, I have some, I can assure you, is the pure spirit of the grape."

Howarth said he would take brandy, and poured the second glass. He was thinking of Hale and Keller, and wondering if they had kept their appointment and robbed the store below, and if so, if they were beyond reach of pursuit. He would hold his host as long as possible, that his partners might gain time.

"You have a fine establishment, Brother Baum, and have exercised a great deal of taste in its furnishing. Your store, I observed, contained cases of rare gems and rich goods rarely met with outside the great cities."

"It is true," sentimentally remarked Mr. Baum, who was weak when his wares were praised, "I have made a pastime of gathering these rare gems. I do not expect to sell them to the people here. A ring costing two or three hundred dollars, as you may well know, will never find a customer among the town's folks. I have calls from the city sometimes, for I sell cheaper than city dealers can, but I do not want to sell my finest stones. I put my profits in them to have them to enjoy. I have, I suppose, ten thousand dollars in them. I am what you call a crank, and foolishly I have not paid for such common stock as I have daily sale for, in order to purchase a few matchless gems that were offered me."

"You have been a life-time at this business?" asked Howarth.

"All my life; apprenticed when a boy in the fatherland, coming to America to seek my fortune, with this dear woman, and by our united efforts you see what we have done."

"A splendid reward you have, sister and brother. I congratulate you, that the Lord has blessed you, and much more than wealth, for your children are of more value than wealth."

"Yes, and we miss them now they are away at school," rejoined Mrs. Baum. "You know the three boys are at college."

The clock struck the half hour, and Mr. Baum, glancing up saw it was half-past twelve. He started up exclaiming:

"How late! You must excuse me while I go down to the store. The clerk I left in charge has locked up, but there are a few things I attend to myself."

He descended the softly carpeted stairs like a boy, with a kindly feeling for all the world. His errand was to take the trays of precious stones and other valuables and place them in the safe. The light was burning brightly, and he saw at a glance that the store had been left in disorder. He heard a faint moan from the corner used for a wash-room, and going there, found the clerk, bound and gagged. A moment and he was released.

"Tell me," cried Baum, "what this means? Why are you here?"

The clerk, scarcely able to move from the constrained position and the tightness of the cords, and nearly dead from fright, stammered:

"Two men came in at about eight o'clock, and wished to make purchases. They were pleasant and sat down by the register to warm. Suddenly, I can't tell how, I was knocked down, gagged, and bound as you found me."

"Were they robbers?" shouted Baum.

"They were here for an hour and then left. I could not see what they were doing."

Mr. Baum rushed to the cases, to find them empty. A few common watches were there, such as he did not think of sufficient value to place in the safe, and some cases of plated jewelry. The valuable cases were empty and thrown on the floor or on top of the counter. The elegant watches, chains, rings, bracelets, brooches, set with rare gems, which he had gathered from pure love of the beautiful, as an art-collector purchases paintings, were gone. With the instinct of habit, a vague idea that he had placed them in the safe, he went there. The door was wide open, and the contents scattered on the floor. The safe was not locked until the cases were packed away at night, but the money compartment was always kept so. He anxiously looked at the small door which protected it. He had over one thousand dollars therein for a payment coming due in a few days. A glance showed him that this door had been burst off, and the money been taken. For a moment he stood as one paralyzed. Then he was seized with the impulse to tell his wife of the terrible disaster. She shared every thought with him, and was his strength in time of need. With slow and hesitating steps he ascended the stairway. His face was pallid and drawn with the intensity of his feelings. On entering the room he sank into a chair and resting his face in his hands and cried:

"What? Oh, I can not tell her!"

Mrs. Baum, with true German feeling, came to him, and said soothingly:

"What is it? Are you ill? Have you hurt yourself?"

"No, no, better I had killed myself, for that would have not harmed you, this has struck you and the boys, as well as me."

"What dreadful thing has happened?"

He made no reply, and she turned to Howarth for a word of comfort. The evangelist had disposed of the two glasses of brandy, and was resting the boquet of port wine, sipping it and holding it up to the light with graceful gesture.

"What has happened, my dear Brother Baum?" asked Howarth, as he placed both his hands on the head of the distracted man, as though he were pronouncing a blessing.

"We are ruined. While at Church the store has been robbed of everything of value, and the money I had reserved to meet a payment has been taken from the safe. Oh, we are ruined. What will become of you, wife? All we have gathered for a life-time is gone. The debts come due, they can not be paid. Our house is sold, we shall not have a roof to shelter us, the boys will have to leave school, and become common laborers. That will kill me."

"You do not say the store has been broken into and your valuable jewels taken?" exclaimed Howarth.

"Every one, and we are ruined."

"Oh, husband, do not speak in this cruel manner. You have the boys, and me, and yourself. We can live and enjoy each other, whether here or in a cabin."

"Calm yourself, dear brother," said Howarth, "remember the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

"It is hard, hard."

"Whom the Lord loveth he chastiseth, and he has made this dispensation without doubt to test your strength. Job after his season of suffering and loss was blessed a hundred-fold. You should turn for consolation to the good book.

What is more, you must not give up in this way. The goods may be recovered. Get the police on the track. The robbers have not more than an hour the start, and may be overtaken."

"There are no policeman, only a marshal here."

"Well, then, get the marshal, and arouse the citizens."

The marshal resided across the street and was soon aroused, he called several to his assistance. It had been snowing, and the tracks were covered. It could not be determined which way the robbers had gone. While the marshal hesitated the evangelist came to his aid. Said he:

"When laboring in a town to the north of here, a soul was saved to the Lord, and confessed to me that he belonged to a gang of thieves who had a rendezvous in a deserted log-house in the forest up the mountain side. I have no doubt he told me the truth, and, if he did, this robbery was committed by members of the gang, and, consequently, they would go northward."

"That meets my mind, and the sooner we are off the sooner we shall overhaul them," saying this, the marshal, with four followers mounted on fleet horses started up the street leading northward. The snow, as drifting with a keen rising wind, and although the moon was at its full, the dim and ghostly light scarcely enabled them to discern object ahead.

After he had watched them disappear in the clouds of snow, Howarth turned with a cynical leer, and, as he stopped in the hall to brush the flakes from his immaculate coat, he said to himself:

"Ha! ha! they are off on a Gilpin's ride, and I pity the poor devils! The foxes have run the other way. They are safe, and before the light of day, with their fleet horse, will be in Fordham stored in the back parlor of Billy Keller's saloon. Ha! ha! The hunters ride north at break-neck speed, and the fox runs to the south. God is good to those who work faithfully in his vineyard."

It is an old saying that the pillow of the wicked is filled with thorns, and the sleep of the just is peaceful. I wish this were true: that virtue with unfailing certainty received its reward, and the wicked as unfailingly their deserts. But the truth must be told, and in the kaleidoscopic changes of human life prosper like green bay-trees, quite as often as the saints, and the soil of success is unmitigated selfishness, and the sap is the instinct to devour. Oh, no, I will not mislead the reader. My story is not of the impossible goody-goody boy, who, failing to get his reward in this life, is translated to heaven, that compensation may be made and he become happy in proportion to his earthly misery.

No, for while the jeweler and his wife with anxious minds waited sleeplessly the slow coming of the morning, the evangelist retired to his room, and, laughing at the trick he had played on the marshal, fell into a peaceful slumber, from which he was aroused by the late breakfast bell.

(To be Continued.)

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PRACTICAL PRAYERS.

LYMAN C. HOWE.

BALTIMORE, April 20.—Pastor Thompson held the fort at Fairmount Methodist Episcopal Church all last night and early this morning. The opposition element had obtained an injunction to restrain him from presiding at the meeting of the congregation to elect trustees, to be held after the prayer meeting. To prevent the meeting, which would have ousted him, he kept up the services until four o'clock this morning.—*New York Press.*

This seems to reduce prayers to a business basis. There has been much discussion about the efficacy of prayer. When special divine interference is relied on for results, the evidence for success is very meagre, if not entirely wanting; but when the devotees take the matter in their own hands, and provide a way to bring the answer, it usually comes. Whether the prayers in this case were petitions for help to hold the opposition at bay, or icane pleading for the poor heathen doth not appear. They were probably time-killers, and very sleepy, but they seem to have been successful. When the colored preacher was asked if he believed that God directly answered prayer, he replied, "Dat depends on circumstances; makes a mighty sight of difference how you pray. If I ask de Lord to send dis nigger a nice, fat turkey, de Lord done pay no attention to dat prayer; but if I ask de Lord to send dis nigger around and get a fat turkey, dat prayer is answered afore daylight next mornin, sure."

This Methodist divine may not have asked for a turkey, but it is plain that the motive and feeling that actuated his conduct were quite as personal and worldly in character as a prayer for a good dinner that had not been earned or deserved. Can there be any piety in such prayers? When the mind is on the warpath, and using prayers as a means to defeat the law, can there be any feeling of spiritual devotion or loveful reverence?

"The eternal fitness of things" seems to be ignored in such cases, unless prayer is to be regarded as a mere temporizing agent to circumvent justice and serve personal ambition. This, however, is the general spirit of the praying world.

The object of prayer is usually to change the program mapped out by divine order, and secure favors that have not been earned. To a large degree, the primary object is to escape a deserved punishment and secure an undeserved blessing—to modify the infinite to suit the selfish wishes of the finite worshippers. In this sense, moved by such motives, prayer is a mockery, a monstrous travesty on the character of God. But the instinct of devotion is, I think, innate in all human beings. A reverent, uplifting aspiration that thrills with sweet emotion, emancipates from the bands of sordid sensuousness, inspires spiritual affections, and merges the soul in the glory of the Infinite, is prayer that profiteth, and evokes an answer in the sphere of causes from which the prayer originates. In this sense let us pray.

Written for the LIGHT OF TRUTH.

SPACE, TIME, AND DEITY.

C. H. MURRAY.

It has often seemed to me that mathematicians make too much of the three dimensions in trying to measure space. A perfect sphere that is exactly of equal diameter anywhere through its center can not possibly affect the mind as having three dimensions. It simply has one dimension, which is a uniform extension into space to the limit of its own boundary. Infinite space must be considered simply as having ex-

tension, being boundless, the mind can not include it as a definite realm; the fact is, that anything that is infinite does not come under any law of mathematics. A definite quantity can be diminished or increased, but an infinite one is subject to no such accidents. Subtracting a million years from time leaves just as much time as there was before the subtraction was made, as there is yet an infinite quantity behind. The same quality obtains in regard to space. In general, in a recent lecture, called attention to the fact that if God is in every way an infinite being, we can neither benefit nor injure him; we can not add to his glory or detract from his power. This consideration is fraught with the most vital consequences, and should be everywhere appreciated.

Man, being a finite being, should know that his conduct affects himself and other finite beings only. To work for the glory of God is an absurdity, to strive for the amelioration of the condition of the human race, and the extension of justice throughout the world, is one of the highest obligations, and the effort carries with it a possible beneficent efficiency. Men constantly deceive themselves by the conceit that they are helping God, and will win his favor by their assistance. If they would turn their attention to man, and make some practical efforts to equalize the happiness of human life, they would feel the cheering warmth of that divine spark that is within them, and be in that "kingdom of heaven" that they are so covetous about.

I have sometimes noted correspondents attempting to assign a determinate center to the universe. A little reflection will show the futility of this; it is simply a fancy they have acquired by measuring finite things. The cosmos neither has center, circumference, nor boundary, it has not even location. As its physical components are all in motion, neither do they have any location in reference to abstract space. As it expands the mind to consider these facts, they are occasionally richly worth meditating.

SIGNS OF THE TIMES.

To the Editor of the LIGHT OF TRUTH.

It is one of the encouraging signs of the times that clergymen are beginning to notice in their pulpit discourses the rise and growth of Spiritualism. It matters not whether they sanction or discourage investigation—whether they consider the phenomena sustained by sufficient evidence, or doubtful by the exhibition of fraud or inefficient criticism of credulous examiners, their notices have the same effect on their hearers to induce them to examine and test the phenomena for themselves.

It was my pleasure recently to listen to a discourse on Spiritualism by Rev. Mr. Coit, of the Unity Church, which meets in this city in College Hall, on Walnut Street, near Fourth Street. On reading the announcement, I determined to go and hear him, as he is a man of more than ordinary talent, and fearless in the expression of his opinion on any subject he announces.

After a few introductory remarks to the effect that he was unaware how his opinions on this subject would be received by his hearers, but he felt it his duty to preach his sentiments on any subject which he considered beneficial to the community. As he exclaimed the right of freedom of thought and speech for himself, he freely granted the same right to others, and pledged himself to take no offense if any of his hearers should express a different opinion to him. He even invited free criticism of his utterances on this or any other topic.

He then entered directly on the subject of Modern Spiritualism. He would not relate what others had experienced or written, but would speak only of what he had seen and heard himself, and in his own family, seated around his own table. I will not attempt to relate the various phenomena which occurred in his presence, for want of room, and fear of doing him and his observations injustice. Suffice it to say, he had no doubt of the genuineness of the phenomena, as he could not have any suspicion of fraud or trickery by any one in his chosen rooms and society. This audience might differ from him as to the power which produced the phenomena, but, to his mind, no explanation had ever been given, so free from difficulties or objections, as that attributing the power, the occult forces, to intelligent departed spirits, in some cases, near and dear relatives and friends.

On April 23, it was announced in a city daily that the Rev. Mr. Thayer, of the Unitarian Church at Avondale, would speak on the subject of "Myths and Modern Miracles," on the following Sunday morning.

As I had often heard Mr. Thayer on various subjects, and considered him a speaker of superior ability, I determined to hear him, strongly suspecting that his "Myths and Modern Miracles" referred to Spiritualism, although Spiritualists, for good and sufficient reasons, deny all miraculous power in the production of spiritualistic phenomena. Mr. Thayer, after a variety of general remarks on myths and miracles, commenced his subject by reference to Swedenborg, given him a very good moral and intellectual character; and related his claiming to have seen a destructive fire raging in Stockholm when three hundred miles away. He did not seem to be very much impressed with this specimen of clairvoyance, especially as we had only the word of Swedenborg to substantiate the occurrence.

This direct reference to Spiritualism and its phenomena, though somewhat lengthy, was characterized more for indefiniteness than for any expression of approval or disapproval. It appeared to me that he wanted to say as much as possible in a non-committal manner, but wound up with a caution to his hearers not to be too credulous in receiving as evidences doubtful exhibitions of phenomena, unsustained by sufficient critical observation. These are not his exact words, but they convey a correct idea of his general remarks.

I could not gather from what he said that he had ever spent any time in investigating the subject, and I can not believe he had ever read the critical investigations of such men as Judge Edmonds, of the Superior Court of New York, or Prof. Hare, emeritus professor of chemistry in the University of Pennsylvania, or the later examinations of Profs. Wallace and Crookes, of England, and hundreds of others who commenced examining the phenomena of Spiritualism for the expressed purpose of exposing the fraud, and were caught in the spiritualistic net before they found the fraud. It becomes public speakers to be a little cautious at this late day, lest they expose their want of information to better posted hearers in their congregations.

I. A. P.

OUR CONTRIBUTORS.

(Reported for the LITERARY TRUST)

EVOLUTION vs. RE-INCARNATION.

A Lecture delivered by W. Ward J. Hall, at Grand Army Hall, Cincinnati, April 1922, before the Society of Christian Scientists.

LADIES AND GENTLEMEN: If we take our place upon the primary principles of nature, we shall always be able to see that the various outworkings of her processes imply completeness, if the full scope of the process be taken into consideration. If the laws of evolution as at present conceived and elaborated teach anything, it is a progressive development or evolution of higher forms of life from lower forms, which have been partially overthrown in the process.

Of course the laws of evolution are not fixed and determined as yet in their entirety. Nobody claims for the theory anything like completeness, and this is well enough, because in the incompleteness of our understanding of law we find the materials for growth and knowledge; and however meagre or however voluminous may be our present conception of the evolutionary processes of nature, we know that thus far in their study and application they have answered more intelligently and satisfactorily the great problems of transformation and change manifested in the world of mind and matter than have any other hypotheses. Time was when that which mystified man was conveniently attributed to the gods with whom man had no communion, save through a priesthood. That the facts of evolution have obliterated the gods, reduced the priesthood to its proper polarity, and placed man as the warrior and the arbiter in the arena of life, is sufficient to commend it to the thoughtful throughout the civilized world. Argument is not required to show the truthfulness of the basic propositions of evolution. The same general tendencies always appear and confirm themselves.

Evolutionists are divided, of course, into two great schools—the mechanical and the spiritual. Mechanical evolution entertains the idea that the elements manifested in the universe are part and parcel of it, and that their operation simply illustrates a mechanism susceptible of proof on physical principles. The spiritual school accepts this view in general, but postulates soul and intelligence superior to organization, thus implying force acting upon matter as well as within it. But however these differences may be, the great truth of gradual development and growth, as against arbitrary creation of the forms of life, is held by all.

The nebular hypothesis, which explains world building by reason of inherent forces operating upon and within matter in a gaseous state, is now accepted by all the leading physicists and philosophers of the world. Some things may be said to be settled. Experiment has followed upon experiment; science has associated with science, and throughout long periods of careful analysis the fundamental processes which effect life, and by which life organisms produce new forms, may be said to rest upon absolute knowledge. Although the mystery which envelopes life *per se* is and ever has been unraveled, we need not be in the dark any longer as to the process by which life is manifested, and the purposes of its manifestation.

Now, in order that we may have a sound starting place in the inquiry before us, let us go down to the primary department.

Unlimited ages, inconceivable by any appliance or computation with which we are acquainted, have elapsed since this planet became detached from the parent sun and began to obey the attractive and repulsive forces with which the body was charged. At that remote period the gaseous envelope surrounded the nucleus extended beyond the orbit of the moon, and our satellite is the effect of the same force in this independent mass as that which obtained in the sun prior to the expulsion of it.

Heat, producing condensation and contraction, began in the nebula, by virtue of which the satellite was left to whirl its eternal course around the primary. At this time, had man existed, no faculty he now possesses could have revealed to him the elemental nature of the earth. It was etherialized, diffused, and extremely attenuated. Long ages passed, and gradually—condensation continuing—the planet assumed its spheroidal shape, and its crust appeared. The whole domain of earth was free from the existence of any form of life possessing sensation. Intense heat had acted its great part in the work, and by its gradual withdrawal into the nucleus, a shrinking of the material at the surface, caused a uniting of its particles in an elastic coating.

Long ages elapsed from the time the earth assumed this condition before the consolidation was sufficiently hardened to produce the primary rocks, and vast upheavals and catastrophic revolutions occurred, during which mountain chains and volcanoes were reared above the sea. All these developments preceded life by immense periods of time. Nothing has ever come before there was a place and a time for it, and nothing has ever failed of eventuating the purposes which brought it forth. Conditions have ever existed prior to the appearance of forms dependent thereupon. The great structure called the world is a true structure. Its lines and dimensions, its laws and forces, its attractions and repulsions, are the outcome of a geometrical problem that reposed in the intelligence of an Infinite Architect. It was just as necessary to the production of man that mica, quartz, feldspar, and horn-blende should unite to form granite, as that the oxygen and silicon contained therein should combine with the carbon in the old red sandstone, and which combination produced life.

All forms of body contain the properties essential in producing new forms, and every movement is conditioned upon laws acting in harmony therewith. Chemistry will tell you that light, when confined in a certain condition, will produce water: take water thus formed, and place it where light will strike it vertically and watch it. Pretty soon you will note an agitation or an internal commotion going on in the water; condensation following, finally a substance will be seen having a gelatinous nature, in the form of a spirifer, which is the name of a kind of mollusk having a shell, with two internal spiral appendages, and this will be seen to have a motion, which indicates life. This experiment exemplifies in a striking manner the processes through and by which the forces of light and heat produced or brought forth the lowest forms of life in the sea beds of the Silurian epoch. The united action of oxygen and carbon, and the warmth generated thereby, together with a favorable blending of water, evolved in some portions of the sea beds and promontories a composition which, in its decomposition, united certain atoms having a principle of activity. Masses of this composition existed on various parts of the earth's crust, and they gradually produced the marine plant life, the highest type of which is seaweed. Remember that in the chemical experiment above alluded to, the mollusk, or spirifer, being subjected to evaporation and becoming decomposed, the atoms, which are indivisible, remain, and will produce, with proper care and obedience to the same laws, the same plant life that nature produces in the sea beds; that is, you will see a plant form known as *fucoids*, a species of sea weed.

Now, this is the beginning of life in its cellular form. A cell is a minute object enfolding a minute mass of protoplasm, which is invested with the energy necessary to take unto itself other like forms, which in time build up the tissues of all organic bodies.

From this primordial beginning, through myriads of ages of transmutation, the origin of species, their death, their re-composition, their persistence has been derived. Here in this simple and wonderful way, motion—which is the base of life—becomes visible; conditions, requiring long periods in their evolution, were gradually made for this action. As you will see, there was no new force, no new material, no new energy employed in the first life manifestation, and there has been nothing added and nothing exhausted. Yet in these imperfect forms was typified the most exquisite law of reproduction. The highest organisms yet produced existed in degree in those simple types. The primary plants were the "brewers of wood and drawers of water" for all succeeding forms of life, man included. This, in brief, is the hypothesis of evolution, in the explanation of the great genesis of life.

Now, following this origination in the ascending scale of being, come the Trematula, or bivalve mollusks and fishes, of the Devonian epoch. Then the various species of radiata, then the articulate, then the marine animals and land plants of the Carboniferous age. Then the sea lizards, saurians, and great bat like reptiles of the Lias, and the huge megalosaurus and cetosaurus of the Oolite divisions of the Mesozoic period. Then the winged pterodactyl of the Cretaceous period. Following these come the great fishes and mammals of the Tertiary period—the shark, swordfish, sawfish, crocodile, sea snake, mastodon, deontotherium, rhinoceros, and hippopotamus. And finally up to the Post Tertiary or Quaternary period, which encompasses the Pleistocene or Glacial age, which has shaded into what is termed the human or recent period. And here are found with man the marmot, hare, beaver, leopard, wild cat, bear, wolf, elephant, sheep, hog, horse, reindeer, and all the other animals that conduce to man's happiness and satisfy his necessities.

Throughout all these intricate changes and reproductions the shading of one epoch of evolution, the overlapping of one age and its species on to the successive age and its species, is everywhere to be noted, and everywhere accounted for upon the primary impetus which moves all forms of life to produce more perfect successors. There is nowhere to be found any receding or retrogressive action in the great general outworking of nature's laws. She is incessantly producing forms, even as the brain of man is constantly evolving, conformably with its growth and expansion, new thoughts, and each form of nature is determined by the existing circumstances, which were the cause, or held the cause, of such formation. This fact explains why it is that although species of animals and crustacea persist and survive, they are modified in accordance with their surrounding conditions.

The volcanic and seismic upheavals of the primary stratifications no more changed the topography of the planet than they did the life organisms inhabiting the planet.

Man came upon the theater of action by virtue of the order of time and the conditions which produced him. He could not have existed in the Carboniferous age; neither could the marine animals and articulate of that age have existed in the Silurian age. All things come in time, and all things have been the forerunner of an ultimate, which was encysted in the first life forms. That ultimate is man, and in this production nature has exhausted her efforts and completed her mission. No structure can supercede it. It is a repository of every force and substance of the known universe, the only organization capable of reasoning upon its life, and knowing something of its purpose; and man himself in the present civilized state is an infinite remove from the primeval man who roamed the forests of Europe in the archaological ages of the past. Man evolves his inherent powers by virtue of a knowledge of his attributes. Transformation here is seen in the improved character of the inhabitant as well as the perfection of the habitation. The adherence to laws which in their operation produce higher forms of civilization lies at the base of all moral and physical progress.

The first of these laws is heredity. The race is not by any means aware of the importance of the law of hereditary transmissions; if it were, there would be fewer failures in life. There would be no room for a recourse to theories which transform progress into retrogression to account for the blunders of educated ignorance. That truly great and noble reformer, Charles Fourier, whose life was devoted to the work of moral regeneration, saw the prime factor of harmony and rhythm in nature's laws. He saw that harmony exists among all the bodies of the universe, and because of this harmony can prevail and join inseparably all the races of human kind. When this essential harmonization of functions and motion is adjusted in man, the full scope of his life will be understood. It is the apostasy of the spirit that plays havoc with the body. Man's body is as he makes it, and every attribute of his character is tinged by the frame through which it is evolved and brought forth. Were the laws of being understood and obeyed, there would be no occupation for doctors. Every time I hear of a new batch of doctors being turned loose upon the miseries of mankind, I think of the monkeys of Africa, and have a sigh of regret that men don't take a lesson from them.

As I have said, man stands at the apex of nature's plan of material unfoldment. In following the lines of his evolution, briefly, the laws through and by which the grand climax has been reached have been adverted to, but nothing has as yet been said as to the essence of law. Now, law effects changes and operates as a governing power in all the manipulations of nature, but law is in itself a form, an impetus of something behind it. Like matter which it governs, moulds, destroys, and revivifies, it has a soul—an intelligence, if you please—which like everything else in our outward, external view of things, is never recognized.

The facts of psychometry clearly demonstrate that which the hopes and aspirations of the mind have always craved, doubted, and scoffed at; viz., the existence and potency of an interior, spiritual energy and form to every exterior manifestation of nature; that nature, indeed, is a manifestation only, and that back of the beauty and the grind and the spoilation there is the energy which controls and fashions all. The facts of Spiritualism have ever intimated the spirit world as the reservoir from which and to which the material world draws and bestows its energy. A constant reciprocal action is going on, and one can not exist without the other any more than one species of organic life can exist without the other to draw from or produce.

It is impossible in the time at our disposal to do more than connect imperfectly the different sections of the subject in hand. The thought advanced is largely suggestive, and must of necessity be so. The prime purpose is to show that man as an immortal, progressive being is such by virtue of a purpose which knows no recession. I affirmed at the outset that the various outworkings of nature's processes indicate completeness. Carry the analysis as far back as you please, and the correspondences are everywhere complete. It is true no less in the moral than in the physical realms of her divine and all-powerful government; and whether her devastating forces strike down and obliterate a community, and carry terror to mourning hearts, or in the calm and peaceful eve of age the souls of men take leave of earth, her provisions for the ultimate accomplishment of life's purposes remain the same.

Now, let me say that nobody, except the spiritual evolutionist, can make this statement. The materialistic idea of evolution has drawn a certain dark and impenetrable across the vortex of dissolution, and whatever may lie beyond none

living can discover. This is the verdict of those minds who look upon life as the effect of physical laws and forces without regard to the psychic laws and forces, which in reality contain the essence of every problem. The view of the ultra materialistic school upon death and the after life is like the view of the Ptolemaic or geocentric astronomer upon the motions of the heavenly bodies with respect to the earth.

Apparently the earth is at rest, and all the orbs of space swing around it. Millions on millions of men thought so; they lived and died in that settled belief. We know it was an error, and likewise men look upon the grave and its burden as the climax of life, and all the myriads of the races moving steadily and unalterably to the abyss.

We know this is an error as palpable as the geocentric astronomy. We know that even as the parent sun swings all his retinue of worlds and satellites around his awful center, and in obedience to an almighty attraction courses his own journey toward some distant center of the Universum, so the life course of man, projected upon the grand periphery of nature's organic wheel, the microcosm of law and force and principle and power, continues his everlasting motion independent of physical laws and their vicissitudes, and finds within the inner sanctuaries and energies of the spirit world every requirement, every law, every objective and subjective form his condition necessitates.

I believe the spirit world to be a necessity. I can not conceive of nature apart from the gamut of substance, be it spirit or the lowest crystal. Matter is energy in a state of rest. It pertains to form; so does spirit, which is the etherialization of matter. But when I am told that intelligence or soul is the outgrowth of matter or body, and subordinate to it, I want to ask by what process of intelligence the masters of physical science can explain the movement of a single atom of matter to perform an intelligent act without the intervention of physical force. I want to know how the raising of a ponderable body, like a chair with an occupant, three feet from the floor without physical contact, can be explained by the laws of physics. Until these things are explained by the objectors of spirit power I shall keep on in my citations of evidences which substantiate the spirit hypothesis of evolution.

Mind is not dependent on physical laws nor a material structure for an existence. The psychic phenomena of the day are bringing to the thinking minds of the world at large the indubitable fact that an unseen force not only moves matter to perform intelligent acts (as in psychography), but this unseen force answers questions, assumes an identity and proves it, and not unfrequently points out the future with marvelous precision and truth.

These are the facts as yet uncontroverted which are opening up the great and hitherto unexplored field of dynamics, destined to answer the problems of all philosophy and all speculation.

Now, in presenting the laws of life and action, as I perceive them, I have had in view the impaneling of the doctrine of re-incarnation, and endeavor, if possible, to find a basis for it that will accord with the palpable laws and sequences of the universe. And I am frank to say that I can find no place for it, and I say so because I have been asked frequently to explain how certain things occur—how the inequalities of society, the prodigies and the fools of the world, can be accounted for on any other ground than the necessity for re-incarnation. I have no prejudice. I am perfectly willing to bob up in the form and mental calibre of a Caffre Indian some time in the future, if this be the law and my eternal destiny requires it; I never kick against the pricks. But if there is nothing in the known laws of cause and effect that can be twisted around sufficiently to bolster up such a theory, then I am bound to repudiate it, and relegate it to that bourne which is crammed with the speculations and exploded dogmas of unripe intellect.

This doctrine of re-incarnation, like all other speculations upon the omniscience of Deity, is an entailment handed down from century to century for more than two thousand years, and like all other antique dogmas, it lives and thrives mainly on the prerogative of age. Old dreams are still true, and are revered because they are old. This particular speculation was called metempsychosis, and was taught by Pythagoras, who held that the soul, as an immortal essence, transmigrated into successive bodily forms, either human or animal. Large numbers of people accepted the theory, even Plato adapting the Pythagorean doctrine to his allegory about the soul of the philosopher, as you will find in "The Phaedrus."

It is not surprising that with the limited research and appliances of the past that a fantastic idea of this character should be the logical outcome of the prevailing notions regarding the physical and spiritual elements of man's being.

Like all other movements, either in the physical or mental realms, it came in the order of time, and judging by the tenacity with which it still holds out, it is like many other rudiments of pre-existing species found in our every-day life, for which no use can be assigned.

It does not appear to me that reincarnationists, as I have met them, are careful enough about their position with reference to well established facts and sequences of law. A fundamental, incontrovertible law in nature is the persistence of species. The character and habits originally endowed and exercised retaining their individuality through untold ages and through every vicissitude. Some species of Trematula of the present time are identical with those of the cretaceous period, and there are fish swimming in some of the streams of earth to-day whose prototypes lived in the chalk stratification of the upper cretaceous. We know that identity is one of the mainstays of organic development, and carrying our observations into the human we may readily perceive that any break in character or individuality here formed is inconsistent with the correspondences of nature.

Yet here is a class of people who teach that the mechanical or materialistic theory of evolution is false and that the successive re-incarnation of the human spirit is in harmony with evolution. They tell us they have gotten beyond Spiritualism, too, and I do not doubt it. Certainly there is nothing in Spiritualism that re-incarnation can tie a stick to. Therefore I am never dismayed when one of these believers tells me he or she has gotten ahead of Spiritualism. From the cerulian height of their wisdom they tell us that the way to account for a prodigy or a fool is to study the necessity for a man to be his own grandfather. The office of motherhood, which the love of humanity has exalted above all other offices, is here reduced to a sort of occult prostitution, and every bed of accouchement becomes a vicarious atonement. What becomes of the gentle and holy relationship of parentage, if it is simply the vehicle by which some wandering shell, whose last father may have been Pope Gregory the IX, can have an opportunity to encumber the earth again and "progress" into a better sphere of activity and experience?

How do you know, mothers before me, that the sweet buds upon whom you lavish your holiest love, and whom you are wont to consider as bone of your bone, flesh of your flesh, and life of your life, may not be the refuse of earth that some pre-historic cataclysm swallowed up, and who have been all these past ages tramping around on God's eminent domain, Macabre-like, "waiting for something to turn up."

When you gaze in rapture into the eyes of your boy you may be looking into the eyes of Robespierre, or, heaven save the mark! it may be John Calvin or Henry the VIII.

For this emptiness, then, have all the endeavoring and holy

impulses of the soul, which have been enshrined upon the altar of motherhood, been rendered.

For this recession of law, for this back-stroke of progress for this denouement of morals the world has had to wait for nineteenth century re-incarnation. And re-incarnation is the sequel, or, rather the divulgence of law in the explanation of life failures, and the inequalities of society. Somewhere in the course of this address I have said that if the law of hereditary transmissions was recognized, there would be no necessity for a recourse to theories which turn progress into retrogression. An old philosopher has said there is but one sin, which is ignorance. I believe that sin has a twin, and his name is stupidity. If one half of the pairs taken to breed cattle and horses were used to breed children, there would be no requirement for spirits to come back and try a second time, and re-incarnationists would certainly be left without this consolation or argument at least.

One of our great poets, Dr. Holmes, I think it was, being asked, what the best age was to commence educating children, replied, "one hundred years before they are born."

Let me tell you that so long as children come into the world haphazard, undesired and in defiance of every attribute of love and affection, so long will there be those inequalities, that injustice, and that shameless tyranny so rampant in society to-day. It is not necessary to have re-incarnation to explain it all. It is not necessary to rehabilitate an ancient myth and use it to relieve God from the responsibility. The responsibility lies right here in the monstrous crimes against nature and her laws everywhere displayed in modern society. When we look over the social field and observe the ulcers which are everywhere feeding upon it; when we view the monumental hypocrisy of the virtuous and the godly; when we consider the greed and the slavery and debauchery, and knowing that it all originates in and is fostered by the apostasy and barbarism of man, there can be no wonder felt or expressed at the failures of life.

Now, I believe there is a right to which every unborn child is entitled. That right is the guarantee of an intelligent parentage. I believe every child is entitled to this.

We charge the orthodox God as being a tyrant, because he has laid existence upon us unasked, and then plunges us into a hell he is the jailor of, if we fail under the ban he has laid upon us. We say this is tyranny, and so it is, the blackest and most foul. But how much better are we who bring children into the world unasked, unconsulted, to be the sport of our own debasement.

When the laws of prenatal conditions and heredity are recognized and put into practice civilization will begin to be what the term implies, and there will be no need for speculating on salvation, re-incarnation, or regeneration.

We are told, as I have heretofore cited, that reincarnation is compatible with evolution. I can admit it, perhaps, if evolution be limited to the materialistic theory. But I can not admit it if progress is a factor of the after-life, or, if, indeed, an after-life is essential to the doctrine.

The teachings of the re-incarnationists limit the laws of evolution to material organisms. This is precisely the position of Materialism. If material organisms are the essential requisite for the ultimate estate of the human spirit, where do the laws of progressive development find a purpose or anything to work on in the spirit world?

I have been a Spiritualist all my life, have come into contact with many spirits, some of them wise, some of them not so wise; have been told something about these "laws of progress, and no spirit has yet informed me that there was the slightest necessity or desire for their return into earth conditions, other than a compliance with the general work of enlightening mankind. Now, I am aware that others some of them teachers on the spiritual rostrum, claim to have had just such teaching as I have failed to get in this matter. I have no wish to dispute that. But I want to say it is not a matter of this spirit or that spirit's say-so. It is a matter of fact of law and necessity.

I am not to be bound by the teaching of any spirit, be he incarnated or decarnated, that runs counter to natural law, ethical or physical. I have never been asked so to do. My experience has been that some grades of spirits speculate and theorize as much as some grades of mortals do, and the only safeguard against the errors of any theory is a sound ground in the principles of cause and effect.

The reason offered for an explanation of strange mental experiences is a prior life of which those experiences were a part. Psychic uncovering will eventually make this clear. We know as yet very little about the psychometric powers of the soul; we know as little about the identities of individual experience and thought-transference, which are capable of explaining so much of the arcana of soul-life.

These in turn will be unearthed and made plain.

The facts of somnambulism strengthen the hypothesis that many, if not all of the revived recollections and strange coincidences of our mental activity may be correctly chargeable to subconsciousness, and very likely by the time psychologists get through with their researches these puzzling things will be catalogued in the realms of somnambulism.

I hold that it is not incumbent upon us to soar into speculations, which transcend and contradict experience, to find remedies for the failures and shortcomings of experience.

There is room in the spirit world and abundance of opportunity to outgrow all earthly defects.

If not then there is no use for the spirit world and consciousness and individuality are farces.

There is nothing in the laws of evolution, there is nothing in the realm of human experience which calls for a succession of uncertainties, as re-incarnation implies, to produce ultimate certainty or completeness.

Until Spiritualists and Infidels killed him, the monster whom the Jew created and the Christian remodeled and called God, was supposed to thrust his children into a den of woe from which there was no escape, and yet these teachings advance the doctrine that the spirit of man has to be dragged down through a succession of incarnations in a sphere of existence which all reason and analogy demonstrates to be the lowest in the scale of the human nature. This is as if a parent should take a burnt child and thrust it into the fire to teach it another lesson.

Another thought and I am done. The entire population of the earth is estimated by a German savant at 1,455,000,000. The annual increase he calculates at 16,000,000, and the total increase since the downfall of the Roman Empire has been 700,000,000. That is to say there have been 700,000,000 more souls born into the world than went out of it during this long period. Now, it is quite evident to me, in view of these figures, that the demands on the doctrine of re-incarnation since the days of the Roman Empire have been greater than the supply, and, unless some of the souls decarnated during this interval, have succeeded in dodging the net, the ancient bald heads, cripples, fools, and spinsters of Europe, Egypt, Greece, and Hindoostan are having a great inning these degenerate days.

No! no! my friends, this won't do. Law is immutable and justice eternal. The lights and shadows of earth are the capital stock of the spirit, and with them in a world suitable in every respect for the outworkings of character humanity moves along slower or faster in the great path of progress.

We shall meet all we have done, all we have left undone, and all we wanted to do.

There will be time and place in accordance with our needs to remove all imperfections and become the gods of power and grace which the primal impetus of our lives designed us for. This is the teaching which accords with experience, with known laws and justice. Upon this let us stand, and fearlessly front the antagonisms, discouragements, and asperities we meet with, and ever be ready to give a reason for the faith abiding in us.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. Seance begins at 3:00. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one inquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. K. Kinsley, Medium. Mrs. J. C. Clegg Wright, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, April 18, 1893.

PROLOGUE.

Nearer would we draw unto thee, beloved of earth nearer, still nearer, that we might be enabled to hold you firmer with our love; that we might be enabled to lift you out of the many conditions that seem to hold you to the earth plane; that we might open wide the doorway to enable you to look within our realm of perfect bliss; that you might understand how near all of you are akin; that you might understand the fatherhood of nature; and how you are woven one unto the other's lives. As we draw near this afternoon, we shall endeavor to do all we can to enlighten you upon the subjects presented. Though we can not make you understand all of the beauties of spirit life, we would say that the more spiritual you live, the nearer can the higher intellects from the spirit side of life draw unto you to teach you. No man who earnestly asks for light will be turned away ungratified, for we stand ever ready at the portal to help you onward and upward.

QUESTIONS AND ANSWERS.

QUES.—[By M. P. R., Clear Lake, Iowa.] Do spirits have regular times of rest and repose similar to our sleeping hours on earth?

ANS.—Yes, friends, we as spirits rest. We have hours when we seem to lose self for a little time, not that it is necessary for the renewing of the spiritual strength as it is with you necessary for the renewal of physical strength, but more that we may ourselves become for a little time at peace with all of the spirit realms as well as at rest from our labors, for we on the spirit side of life labor spiritually. If I could carry you with me this afternoon to my spirit home, the home to me beautiful indeed, so beautiful that your language could not express its beauty; you would look upon the most beautiful picture presented to you, yet the most beautiful picture that has ever been presented to the eye of the mortal is but dim alongside of the beauty of the spiritual world. Whilst we never tire in viewing the beauty of our spirit home, yet we do rest, and we not only rest as you rest, but even in these hours of repose, we reach out, I might say much as you do in the dreamland sometimes whilst the spirit is resting, whilst they are laying perfectly still upon their couch, for remember, we are beings. Spirits are much like you. They have all of the faculties that you have. They see, they hear, they feel, they know, and they taste, and they smell, and as the brother has asked three questions I shall endeavor to answer each one of them at this time. One question is, "Do the spirits eat at regular times, and do they partake of their food much in the same manner as you do?" Yes, we partake of our food at regular intervals but we do not have to prepare our food as you do, as we live upon the spiritual part of life so we live upon the spiritual part of food, and whilst we partake of no meat, we eat no animal food, neither do we partake of the essence thereof, but we partake of fruits of all kinds, and we have them in abundance on the spirit side of life, and all that you have here upon your earth plane, we have on the spirit side of life. We to you are but the shadows and you seem to be the real to yourself, but to the spirit world the spirit seems to be the real and the mortals upon the earth plane but the shadows. So whilst we have our homes and partake of our food and rest much as you do, we still wear garments, garments that are gathered together in a way that I could not tell you but from the elements of the earth the same as your garments are gathered together; but you must gather your cotton; you must spin and weave, but we almost instantaneously gather together that which will clothe us and it is bright and beautiful according to the spiritual conditions. Sometimes we find men and women dressed in strange garbs surely, but it is the garb belonging to them, and although the brother has not asked the question, "How do you converse?" I will answer it. We converse by thought generally. We can use the vocal organs if we so desire, but the conversation in the spirit world is through the thought wave, and that is why we so often come to you in the thought wave. We can touch you better in that way. If to-day every spirit in this room were to express one word through the vocal organs, there would be quite a din here, you could not understand what any one of the spirits were saying to you; so, friends, we eat, we sleep, we wear garments suited to ourselves, our success, and our conditions. Our homes are beautiful according to the work done whilst upon the earth plane; for every day are you making for yourselves conditions in which you will have to live in the by and by. You are painting possibly beautiful pictures that you will adorn your home with, and you will look at them and many a soul to-day hungers and thirsts for something that is beautiful, but earth conditions prevent this soul from realizing this, but he will realize it on the spirit side of life. That which you love here you will love on in spirit, and whilst I look down upon you from my home I often wonder why it is that the spiritual eye of each one can not be opened that he might see more clearly and understand better that which surrounds him. If your spiritual eyes were open to all of this earth plane you would realize a little more of the beauty of the spiritual realm. You look at the flower; you say the flower is beautiful, but how quickly you throw the beauty of that flower from you, you forget it, as it were. You smell the perfume and the fragrance thereof, but how little do you realize that the fragrance is eternal. How little do you realize that although these flowers bloom and then drop away that they bloom again in a brighter and more beautiful realm than here. So throughout all nature there is naught that can pass away, but everything that is true, and I have heard many ask the question, "If this is so, what becomes of the best of the field?" They also have eternal life, but the most hideous are often more beautiful to look upon than you could possibly conceive of whilst here. The garments that you shall wear will be such garments as you have woven. If you have sympathized with your brothers, and if you have lived the purer and the higher life, then your garments will shroud with brightness and there will be many a gem woven therein, for every tear drop that is shed in sympathy with another, brings to you a beautiful gem in the garments that you shall wear; and every home will have therein all of those things which you love, the home being fashioned according to the state of your heart, and cheerful or sunny, chilled or congenial, according to the love acts performed in the interest of your fellow man.

QUES.—[J. C. F. G., Geneseo, Ill.] Why is it that "Spirit Teachings," by M. A. (Oxon) not more widely read and practiced by all loved Spiritualists. It seems to me to be the word of life. Am I right?

ANS.—This question may be asked of any good book or spirit teachings. But why the author referred to is not more universally read and practiced is because people vary too much in their tastes. Some prefer the methods of one; some of another; some prefer the style of one, and some that of another; but the most general reason for this diversity of inclination is the magnetism each author sends out with his writings. Some of the very best are often rejected because the accompanying influence is bad; others are rejected because the influence is cold or uncongenial; some because they were written under pressure of weariness—this affecting the reader who is sensitive to taking on such influences, and imagines the writings tiresome in consequence. Many of the higher-class inspirations never become popular until long after the author's death; or not until he has infused it with a healthier spirit from the other side of life. Some never become popular because the author dislikes the remembrance of them, or the time and circumstances when they were written. Others again become very popular during the author's earth life and bring him material reward—too frequently, however, at the sacrifice of his future welfare. Such often hate the remembrance of the past to such a degree as to throw a dampening influence over their writings to prohibit them from being read; as the reading also keeps the author's name in the minds of the people, and this becomes very offensive and disagreeable—often painful—under circumstances. Especially is this the case where selfishness or vanity has been the prime motive in the writings, that is, the cause for their existence. Honest or pure ambition for authorship does not hurt the spirit; but the demand for attention arising out of too much love for praise is what makes many an author wish he had never been born with genius for writing. From this the questioner may infer more than he asked for, and apply it elsewhere.

QUES.—[J. F. H., Somerville, Mass.] What is the doctrine of Buddha or Buddhism?

ANS.—As nearly every encyclopedia contains an elaboration of the Buddhist doctrine, we presume that the questioner desires a more spiritual insight into Buddhism than is found in books, why he applies at this source for information. Well, Buddha was a medium like the many that speak from your rostrum to-day. Furthermore, he was a prince, but at an early age abjured all worldly vanities and pleasures, and started out to reform the world after his inspiration—as he was capable of understanding the truth. And, as it is the case with most mediums and revelators, his inspirations were confined to his own needs, but, of course, which reached pretty far in being accidentally needed by many others—namely, self-knowledge as a basis to self-culture, and self-denial as an essential part of the latter. In its rational bearing Buddhism, like pure or primitive Christianity, is Spiritualism. But fanaticism among the would-be mediums that followed—those of forced growth and with more ambition than reason or genius—led it into error, superstition, and discord, just as it has been the case among the uncalled mediums of to-day. But thanks to the good judgment of the people themselves in not tolerating these half-developed and unchosen ones to preside very long, that Spiritualism is holding its own according to original planning by the spirit world. Buddha was in his time what Andrew Jackson Davis was to Modern Spiritualism—a man and a medium, whose future happiness depended on his good behavior with the rest of his coadjutors. Because a man can be inspired by spirits to reveal facts of spirit existence is no more of a prerogative to him than to be inspired to reveal harmonious sounds or scenes, that is, to make music or paint. It is simply a matter of genius so-called. But the world has been in the habit of deifying such, and thus the Christs or saviors that are recorded in history. Buddha is one of these, and the religion he left constitutes but a tenet in the philosophy of life. Christianity embraces it as "over coming;" Spiritualism as temperance in all things.

SPIRIT MESSAGES.

E. V. Wilson.

Chairman and friends: I am glad to be here this afternoon. It is nothing new for me to speak in a public place. Whilst I sojourned upon the earth plane I worked earnestly for the uplifting of humanity. I tried to voice messages from the spirit side of life, and I return to-day to encourage you on the way. Oh, what a beautiful sight it is to see so many earnest inquirers after the light, so many asking the question "Can my loved ones communicate with me?" And I answer yes; and although at times you may not be satisfied with that which is given you, although at times you feel that the spirit mother or spirit father, brother, sister, husband, or friend might give to you much more than they do, yet remember that they can not always do just as you desire, not that there is a law that binds them to secrecy, but on account of the many conflicting conditions through which a spirit must pass to reach you. I never realized this myself so fully as I have in the last two years. This may sound strange to you, for I have been quite awhile on the spirit side of life; and still in the last two years it has seemed to me as though in some places the conditions were so dense, so heavy around mortals that I scarcely could bring to them any love messages from the spirit side of life, and as I speak in this way you may understand that I am a controlling spirit of one or two, yes, I will say two mediums. But I want each one to know that it is well to listen to your friends. That which seems good treasure it, and that which seems not to suit your judgment—which you would not accept from the spirit incarnated in the body—accept it not, but never treat a spirit rudely that comes to you. Be kind to each and every one, and remember that spirits do not enter the spirit world fully educated. There are many that know not as much as some of you know, for death changes no man. As the spirit lives in this body, so it enters the spirit world, and is no wiser; but must learn some new truth every day. I will not take up more of your time, but I felt these few words necessary, and in answer to some thoughts that I have seen surging from some of your minds this afternoon. My name is E. V. Wilson, an old worker on the spiritual rostrum. I come from Chicago, Ill. I belong to the world.

Sarah R. Gibson.

The next spirit that speaks to me is a lady. She says: "I am glad to be permitted to speak here this afternoon. In a distant place I have loved ones who are waiting and watching for a message from me, and I would say to my loved ones in their Eastern home that I am often with them, and I would bring them my spirit love to-day. I would have them understand that mother is never far off, but lingers close beside them. I have viewed all of the conditions which surround them from the spirit side of life, and I feel that although at times Elizabeth and Mary become very weary, I would say wait a little longer and all will be well." My name is Sarah R. Gibson, and I belong to Otto, N. Y."

Julia Harris.

Life, beautiful life! I reach out from the real life to the loved ones in the land of shadows, and there comes stealing over my spirit a sweetness that I try with the same to blend with the loved of earth that they might know as well as I that I am coming constantly into all the conditions of the earth plane and bring with me added blessings to the loved of earth. Some years have passed away

since I went to the land of spirits and some of my loved ones my dear mother, and father understand something of the truth of immortality. I am reaching out to them in their declining years and want them to know that while the shadows fall in their path that there come the angels of light, the angels of truth bringing joy, a peace and consolation that may be of help to them as they walk in the valley of the shadow of death. I do not want them to fear any evil, for I shall be with them, with Henry and with many others that I might speak of, and together we are reaching out to bring to them a joy that is unspeakable and full of glory, that will lead them safely and surely to the real life where they may be free from the shadows of the tempestuous conditions of earth. I reach out even to my brothers and sisters. I notice their weaknesses, I see their doubts and fears, and I want to feel that a sister's love and influence come to bless and to guide constantly. And the one I left as a bud in earth life I reach out in spirit watching it and studying the character of a noble and perfect development. Graciously and beautiful do I come this afternoon, not only through the solicitations of others, but the willingness of my own spirit to bless the loved ones of earth. I would like my message to go to the loved ones at Woodstock, Vermont. My father's name is Laurel Gillingham. They call him deacon. My mother is Nancy Gillingham, and I want them to know that now and always a daughter in spirit life shall come to guide and bless them. My name is Julia Harris.

Johnny Hildreth.

This is a funny place, ain't it? The lady and gentleman said I could talk if I came. I know the gentleman who bosses this place. I kind o' like you already. I just like to come around and have a good time. Those flowers smell good, don't they? I feel pretty proud to-day. I was a little boy when I went away, but I have grown a mustache pretty quick. I want to send my love to my papa and mamma. They live a good ways off from here, away off in New England; that is a good ways off, ain't it? It costs lots of money to go down there. It did not cost me a cent, and I want papa and mamma to feel that Johnny comes to them in spirit every day of his life, and I felt pretty bad when I went away. I used to see tears in my mamma's eyes, and papa felt pretty bad, but it was all inside. He did not cry so much as mamma did, but I want them to know that their boy is happy in heaven, and when I have grown to be a man, then I shall go around and do lots to help everybody that I love. This is an awful noisy city. I would think it is thundering all the time. You may say I came to this strange place because my teacher in spirit life helped me to come here, and said that I could come and communicate from this place, because everybody who was dead (and we ain't dead) could come and send their love and kisses to those we love in earth life. You may also say I am going to come again soon in that sweet by-and-by, and when darkness goes away and all is joy and gladness, then I shall welcome my papa and mamma over here in heaven. Do you want to know my name? It is Johnny Hildreth, Gardner, Mass. They make lots of chairs there.

Gertie Bronenber.

I now see the light. You are right, ma, in your impressions, that is the way I passed out. Dear ma, do try and be more cheerful, I have not left you, and come home every day. How nice the grass looks on my grave; the flowers will soon be blooming, and as the warm summer sun sends its golden rays on the resting place of my physical body my spirit is with you, trying to cheer and console you. Pa is all camp now. Oh, what a good time we will have. I have so many new friends I am going to bring to you to the seances. I guess the whole family is with me to day. My other mother is here and sends love to you both. I helped grandma over to our side; she saw me before she passed out. Aunt Sue Nelson, Henry Barracks, Aunt Huldah, Maggie, Lydia, Jerry, Sammy Tilden, and hosts of others send their love to you all, and they are anxiously awaiting the time when our dear mediums come to the grounds, so we can have a jubilee. I am from Chesterfield, Ind.

Johnny Westerfield.

I am glad to be here to-day, for loving hearts are waiting for a few words from those who have preceded them to the higher life. I have been in spirit life a long time, but have often returned to my dear parents through mediums. With me to-day are Grandpa John, Grandma Mary, Alice, Lou, Martha, Elsie, Inez, Eunice, and Dr. Hunt all send blessing and love to the dear ones at home. We are looking forward with pleasant anticipations to the camp-meeting, and will do all we can to assist both spirits and mortals to make a grand success. We feel grateful to my beloved father and mother for the noble way in which they have battled for our holy cause, and now as they are approaching the golden sunset of life and about to enter into the joys of the everlasting kingdom, we want them to feel that they are not alone, as we are all awaiting their coming, and when the toils of life are over we will meet them at the gateway and pilot them to our eternal home in the summerland. I am from Anderson, Indiana.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

A more remarkable and convincing proof of spirit-return could scarcely be given, than is the message on page three of your issue of April 22d, headed Mack and Sammy. Both were husbands of my present wife, and each had on several occasions given proof of their love for her and respect for me. Bert, one of her sons by McIntosh, who died a year or two ago from the effects of a wound received at the battle of the Wilderness, has proved himself at different seances to be wonderfully expert and active in spirit manifestations. Mattie, the former wife of his brother Cyrus (not Si), speaks for himself. Caroline is my former wife, and little Carl, a remarkable strong and bright grand-child of ours, died within a year in Florida, where his parents reside. Mary, who died many years ago, is my eldest daughter. I feel grateful to the spirit friends and thankful to the medium through whom they testified.

E. LINDNER.

Nashua, O., April 22, 1893.

(To the Editor of the LIGHT OF TRUTH.)

I noticed a message in the LIGHT OF TRUTH and wish to state the little spirit Arthur Blake is identified as correct. Thanks to the medium and guides. I developed this sister, Miss Ethel Blake, as an independent slate-writer, and never heard the last of it from some of our people, she being too young they claim. The message was correct as to quarreling and I know this spirit often comes here. Perhaps you have heard of me. Others of our city can also verify the message. Thank you all, I remain yours for the truth,

MISS LIZZIE CHILL.

Indianapolis, Ind., April 24, 1893.

(To the Editor of the LIGHT OF TRUTH.)

Dear Sir: In your paper for April 5th, I recognize the spirit message of Sylvester Hart, who died in Oberlin, this county, some years since. He was a trustee of Carlisle Township, Lorain County, for several years when I was township clerk, consequently I knew him well. He was a farmer while living in Carlisle, and was an upright, conscientious, and prosperous person. He was well known in Carlisle and Oberlin, and some of his family now reside at Oberlin and some in Carlisle. Yours truly,

W. H. TUCKER.

Elyria, O., April 19, 1893.

The Progressive Lyceum.

(All communications to this department should be addressed care of Lyceum.)

Opening Song.

WATCHMAN! TELL US OF THE NIGHT
Watchman! tell us of the night,
What its signs and promises are,
Traveler! over your mountain height
See that glory beaming afar,
Watchman! does its beautiful ray
Aught of hope or joy foretell?
Traveler! yes, it brings the day
Promised day of Israel.

WATCHMAN! TELL US OF THE NIGHT
Higher yet that star ascends,
Traveler! blessedness and light
Peace and truth its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Traveler! ages are its own
See, it bursts o'er all the earth.

WATCHMAN! TELL US OF THE NIGHT.
For the morning seems to dawn,
Traveler! darkness takes its flight,
Doubt and terror are withdrawn,
Watchman! joy o'er every land
Bids us God, our God, adore,
Traveler! join us heart and hand,
Worship, praise him, evermore!

Musical Reading.

(This is a pleasing exercise. The lyceum, led by the guardian, reads the first passage, and the musical director leads with first stanza of the song. This number is taken from the Lyceum Guide where the music is also given.)

HOME AFFECTIONS.

A country of true homes is a country of true greatness. A beautiful home, musical with loving voices, is the nursery of heaven.

Thou shalt rise up before the hoary-headed; thou shalt listen reverently to the wisdom of the aged; thou shalt honor thy father, and let thy words to him be full of tenderness.

Thy mother is the guardian angel of thy life: her virtues are registered indelibly upon thy heart; preserve the integrity of her good name; bless her with kindness and sympathy.

Love thy brother as thou lovest thy own soul; and as often as pleasant emotions kindle to the word expressing thy relation, shalt thou feel that thou art not fighting life's battles alone and single-handed.

Thy sister is the playmate of thy youth. Let her purities be inspirations to virtue; her goodness thy emulation. If she is weak, be thou her defense; if weary, her refuge of peace.

LET US LOVE WHILE WE MAY.

Music on page 10 of the Guide.
Let us love while we may: for the storms will arise,
As we sail o'er the dim waves of time;
And the fog of to-day may be hid from her eyes
By the moon-clouds that darken our prime.
We may look for the lost hills of morning, and grieve;
But the soft hush of twilight will come,
And our souls, on the rose-tinted billows of eve,
Float calmly away to their home.

Repeat.—Let us love while we may, etc.
Let us love while we live; and our memory will rise
Like a halo of light from the grave.
As the day from the deep leads a glow to the eyes
That are guarding the gloom of the wave.
There's a life in the soul that is better by far
Than the glitter of glory or gold;
It may fade in the noon, but will shine like a star
When the proud world is darksome and cold.

Repeat.—Let us love while we may, etc.

—James G. Clark in Lyceum Guide.

Suggestive Lesson.

(NOTE.—All questions have many answers, and we wish to have it constantly borne in mind that questions and answers here given, are to lead to others, and the free expression of thought and of views, with the humility of seekers after truth and light, and never in antagonistic discussion.)

Should the truth be spoken at all times and places?
If yes, why?
If no, for what reasons should it not?
It would not be wise to walk against a beam, if by bowing one could safely pass.

The question involves the welfare of the individual against principle. It allows him to be his own judge, whether it were best to escape certain disastrous results, or be false.

The martyrs of all ages have decided that manliness demanded of them to stand fixed as adamant in their adhesion to what they regarded as the right.

"Tear my body to pieces by wild beasts," said Polycarp, primitive Christian Bishop of Africa, to the Roman Emperor, "burn it to ashes, and scatter them to the winds, I never will renounce the truth."

That the world worships such devotion shows that it is the ideal, certain to triumph.

Closing Song.

THEIR BEAUTIFUL LAND
A beautiful land of joy I see—
A land of rest, from sorrow free,
The home of the spirit, bright and fair,
And loving hearts are beating there.

CHORUS.
Will you go? Will you go?
Go to that beautiful land with me?
Will you go? Will you go?
Go to that beautiful land?

The beautiful land, the land of light,
Has never known the shades of night;
The sunbright glow of endless day
Hath driven the darkness far away.—CHOR.

In vision I see the shining shore,
The flowers that bloom for evermore;
The river of life, the crystal sea,
The ambrosial fruit of life's fair tree.—CHOR.

The heavenly throng, arrayed in white,
In rapture range the plains of light;
In one harmonious choir they rise
To nature's God a song of praise.—CHOR.

LITERARY REVIEW.

PSYCHOGRAPHY. Marvelous Manifestations of Psychic Power, given through the mediumship of Fred P. Evans, known as the "Independent Slate-writer." pp. 214. Large type. Price \$2.50. Address Fred Evans, 1242 McAllister Street, San Francisco, Cal.

This is a remarkable book. It contains the life and experiences of Fred Evans—we may say thrilling, and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as one of Capt. Marryat's boy sailors; for a mariner he was before mediumship led him out of his course. His slate-writing is truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve different languages on it, while the medium is conversing with but one. Hon. J. J. Over, former editor of the *Golden Gate*, vouches for a number of them. This gentleman is also the compiler and author of the book, and assures us to the correct testimony of the rest. This book should have a wide circulation, as it is calculated to become a standard testimonial in favor of Spiritualism. Send orders as above or to this office.

THE LIGHT OF TRUTH.

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CINCINNATI, O., SATURDAY, MAY 6, 1893

This LIGHT OF TRUTH cannot well undertake to touch the bosom of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once removed.
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or of a worthy of action.
When the postoffice address of this LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
Notice of Circulars Meetings in order to insure prompt insertion, must reach this office on Tuesday of each week, as this LIGHT OF TRUTH goes to press every Wednesday.
Rejected MSS. will not be returned without postage accompanying same—nor preserved—nor thirty days after receipt.

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"He's true to God who's true to man, wherever wrong is done,
To the humblest and the meekest, 'neath the all-holding sun,
That wrong is also done to us, and they are slaves most base
Whose love of right is for themselves, and not for all that trace."
JAMES RUSSELL LOWELL.

HELL RESURRECTED AND ILLUMINATED.

Notwithstanding chemistry has found a better use for sulphur the true Christian still regards it one of the prime ingredients of God's moral goodness, which demands an eternal hell for the unrepentant. Archbishop Ireland, of St. Paul, has recently preached on hell in the regulation Pusey-Furness-Spurgeon-Edwards style, and if the faithful do not come into a realization of God's holiness and justice it will not be because they have not had the true teaching. The paternal and fatherly archbishop says:

"God's wisdom demands hell, because it demands order in the universe, moral order for rational creatures, physical order for the irrational, and moral order would be meaningless in fact without a sanction in the next life. God's own moral goodness, or holiness, demands hell. . . . To allow sin to go unpunished is in God the dethronement of his power, and the assertion of impotency before his creatures. . . .

"The existence of hell—a state of punishment for the wicked after death—is the clearest of the teachings of the Christian religion. The denial of hell is the complete setting aside of Christianity. The whole burden of the Gospel is the salvation from sin and hell offered to men through the merits of Christ, and the punishment awaiting the unrepentant sinner.

"The teaching of Christ as to the duration of the punishment of hell is that it is eternal. . . . The Church in her councils has more than once formally declared the dogma of the eternity of the pains of hell, so that there is no room for hesitation or quibbling of any kind. The Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of the lost souls in hell."

The archbishop is at least consistent. He perceives the fact that Christianity as formulated by the Church can not sustain itself nor its upholders be in harmony with it if a denial of hell is allowed to stand uncontested. For many years the scientific and thinking minds of the world have been, not only denying hell, but denying the premises upon which all argument has been made relative to the inerrancy of so-called Christianity. The teachings of the reputed founder of the system clearly indicate the doctrine of eternal hell, and as clearly teach the opposite, so that no stability can be attached to either side of the matter so far as he is concerned, but the framers of the system saw the perpetuity of it only in the proportion that a policy attached to goodness brought about by the exercise of fear as to the consequences of a failure to perform good works. This idea implanted in the minds of men made the priesthood safe in all events, and Christianity can not be Christianity without a priesthood any more than eggs can hatch in a snow-drift. For this much we have to thank Archbishop Ireland. He is true to his Church and is doubtless true to himself. He could stand on the alpine hills of the celestial kingdom and look over into the caldron of hell and say mass with a divine unction, thank God for dealing out justice to mankind, and ever and anon swell the breeze with a reiteration of his old love for a Christian revelation that came direct and unerringly from the fount of all wisdom. Indeed "the Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of the lost souls in hell," and we are glad that so exalted a prelate as Archbishop Ireland is intrepid enough to call a halt on the prevailing apostasy of Christendom and sound aloud the praises and adoration of God in that the divinity and far-reaching attributes of his almighty love and justice hath enabled him to so abundantly provide for ninety-nine out of a hundred of his creatures.

Let there be no more carping on the necessity and truthfulness of eternal hell, and let us not forget that although millions of spirits who have died in the full belief of it have since given it the most emphatic repudiation, still the true Church has the authority to say that the universe is not perfect without it and her office is to minister in *extremis* to an outcast world.

It is to be regretted that space will not allow the reprint of this great sermon of Archbishop Ireland in full. He declares that "God's wisdom demands hell because it demands order in the universe, moral order for rational creatures, physical order for the irrational, and moral order would be meaningless in fact without a sanction in the next life." But if Jesus Christ is an atonement for sin there is the end of moral obligation, and this the Church teaches. It teaches it every time a priest rubs a crucifix under the nose of a condemned murderer; it teaches it every time purgatory is emptied by a supplication to God while the palm of a priest is tickled with the dollars of the superstitious. But of course these trenchant reasons would have no weight with a theologian like Archbishop Ireland.

The learned priest speaks admiringly upon the work of Mr. George Mivart, entitled "Happiness in Hell," saying "of the great Catholic truths regarding hell, Mr. Mivart has no doubts, and no Catholic believer is allowed to have (the italics are ours); and it may be added that no doubts are allowed to exist in any true Catholic mind regarding any other 'Catholic truth' the Church may teach. To doubt is to be damned, and hell is not so much for the sinner *per se* as it is for the unrepentant. Through the divine hocus pocus of

the Church the baseliest sinner that ever lived can be transformed into a winged cherub of the skies in fifteen minutes if he is only *penitent* and pays the stipulated fee.

The archbishop concludes his sermon with a peroration that would turn Father Furness or John Calvin green with envy. He says:

"I return to one of my first ideas: primeval love permitted hell. The benefit to come to you and to me from a consideration of it is an accrued power to still our passions, and to direct our souls upward toward God. Heaven calling us upward, hell opening under our feet. O, my God, can I hesitate? Can it be possible that I yet sin, spurn thy love, despise thy threats, and so live as to compel thee to close against me the portals of thy kingdom of truth and holiness, and to permit me to depart from thee forever into everlasting fire?"

It is quite evident that there is a clear understanding between God and Archbishop Ireland.

MIRRORED IN ITS OWN SHADOW.

The *Christian Standard* of this city says in an apotheciasment the Fox sisters: "In 1850 they were investigated and exposed. . . . but the delusion was too deep-rooted in thousands of illogical minds to be dispelled by any exposure."

To a logical mind it would seem more "illogical" to believe or accept unproven statements as recorded in the Bible than to investigate demonstrable facts, though they need not be regarded as spiritual until so proven. But they are facts—governed by laws or powers as wonderful as that of gravitation—and as much so as those referred to by the same paper in another column on the same page, as follows: "One must conclude with him (Kellar) that those magicians (of India) have knowledge of occult powers of nature, of which we, with all our boasted science are ignorant."

Now, the Bible also says, "to your faith add knowledge." If the spiritual phenomena in the Bible are believed, why not practice the philosophy as well, and seek knowledge, especially such as might prove the Christian doctrine of immortality true, and thus put a veto on infidelity.

From all appearances the opening quotation is more applicable to Christianity than to Spiritualism: for a theory of salvation built on faith is certainly more of a "delusion" than one built on fact, as Spiritualism is, despite the "expose" alluded to. Galileo recanted when pressed to the wall by priestcraft, but it did not destroy the facts he discovered. So the forced recantation of two unprotected females did not destroy the facts of spiritual phenomena. They came to stay, and are with us to-day stronger than ever; and instead of being demonstrated through but three unprotected females, they are being demonstrated through about twelve thousand well-protected mediums (male and female) in the United States alone, counting their "illogical minds" by the millions. And among these "illogical minds," by the way, are Rev. Minot J. Savage, of Boston; Rev. Howard McQueary, Rev. Henry Frank, Prof. Elliott Cones, of the Smithsonian Institute; Astronomer M. Flammarion, W. T. Stead, editor *Review of Reviews* (formerly of *Pall Mall Gazette*), Prof. Jos. Rhodes Buchanan, M. D., Dr. M. L. Holbrook, editor *Journal of Hygiene*, Queen Victoria, queen of the greatest nation on earth, also Professors Alfred Russell Wallace, Varley, and Crookes, of England, Florence Marryat (daughter of Captain Marryat), Miss Abby Judson (daughter of Missionary Judson), Rev. Heber Newton, Astronomer Schiaparelli, of Italy, Hon. A. B. French, and Hudson Tuttle, all living witnesses to whom the writer of the articles referred to may apply for "knowledge" to add to his "faith" if he believes the teachings of his Bible as he does the unproven phenomena on which the Christian religion is dependent for its existence—except he considers it more logical to close his eyes to the truth than to seek it. In the latter event we can not serve him, and must leave him to grope in darkness with the priests of old until the sun of immortality wakens him from his dream on resurrection day, which will be when physical death overtakes him.

The Woman's Christian Temperance Union and the Roman Catholics.

To those who think on one line only, and imagine that Roman Catholicism is the single foe to American institutions and laws, we would suggest a glance at another—and in many respects parallel—force in breaking down the work of four centuries of science, research, and free thought; viz, the Woman's Christian Temperance Union, an organization of fanatics which draws its inspiration from Caligula, Attila, and Nero, and is as antagonistic to liberty as a hyena is to an eagle. Below is a scrap of its intention, and the sentiments of its world-famed and bigoted president, Frances E. Willard:

The Woman's Christian Temperance Union, local, state, national, world-wide, has one vital, organic thought, one absorbing purpose, one undying enthusiasm. It is that Christ shall be this world's king—king of its courts, its camps, and its commerce; king of its colleges and its cloisters; king of its customs and constitutions. . . . Concerning the platform of our next national prohibition convention, I am content to leave it substantially as it is, save that it should declare Christ and his law to be the basis of government, and the supreme authority in national as in individual life.

We submit that no blow ever aimed at the constitution and national rights of the American people ever equaled the mendacity of this clarion note from the Thermopylae of petticoats. It is enough to make one blush for humanity to think that the women of America should band themselves together as a feeder for the tyrants and despoilers of religious liberty. Here is a conspiracy that parallels the treason of Arnold. If Christ is to be this world's king, as these feminine bobolinks desire, the first thing after the coronation ceremony that woman may expect is a law compelling her to take her place with St. Paul and keep silent, be a slave, and minister to the lusts and flesh-pots of priestcraft.

The Roman Church, in its invidious intrigues against the institutions of free thought and free speech, nowhere has a more able ally than the Woman's Christian Temperance Union, and the latter has the advantage of giving the Catholics points on the means to be employed in subverting the principles of free government. It might be well for the numerous Protestant papers devoted to the exposure of Catholic pretense to take hold of this horn of the dilemma, and ventilate the un-American, unpatriotic, and treasonable position of this Protestant organization.

The LIGHT OF TRUTH is the friend and defender of woman's cause. It does not believe, however, that her advancement lies in the methods and purposes of Miss Willard and her followers.

THE PRESBYTERIAN MUDDLE.

It appears that the four years of study and argument, in attempting to revise the Westminster creed, is to be regarded as lost, the necessary two-thirds vote of the presbyteries thus far failing to be obtained. Of the 230 presbyteries, eighty-two have had the question before them—thirteen of the eighty-two ignore it, thirteen approve entirely of the revision, twenty-nine approve in part, twenty-seven disapprove entirely, and thirty-four demand an entirely new creed. Thus the stumps in the forest of ideas crackle in the fires of reform. The seed sown will not fail to take root, and the momentous discussion brought about through and by the disruptive processes of Spiritualism will bring forth a better Presbyterianism in the future.

Dr. Briggs and his associates have not worked in vain, although the putty skins of their opponents do not exhibit any

rebounds to the touch of a higher inspiration. Heaven is crammed with knives, hell with saints, and earth with fools. The reformers need not be discouraged. The fact that so large a number of Presbyterians favor a change indicates growth, but so deep-rooted are the religious quagmires into which the people have been trampled for centuries that a few years of intellectual brilliancy are insufficient to extricate them. Let Dr. Briggs and his followers continue turning the chemicals on hell, cease trying to patch up an old cruiser that was built for a by-gone age, and give the people a larger thought upon man's capabilities of working out salvation—and they need not fear about the outcome.

THE TIGER'S CLAWS ARE OUT.

Who that has the cause of liberty dear to his heart, when he reads the following contribution to the *North American Review*, by the Rt. Rev. Leighton Coleman, Bishop of Delaware, is not glad that the old tiger of theocratic despotism is chained by laws made by infidels like Paine and Jefferson, and has had his fangs abstracted and claws cut short? The following is this monstrous expression of bigoted ignorance:

Any discussion which involves disrespect to the fundamental principles of Christianity transcends all proper bounds. Courts and public opinion have always recognized Christianity as the national religion of America, and assaults upon it ought to be as treasonable as attacks on the government. It is not treasonable to bring into contempt the essentials of Christianity, especially since this is a time of war—Christianity waging a conflict in which there is no discharge, and which will last as long as the world? Nothing is more injurious to the State than a lack of confidence between man and man. This is the risk they run in allowing religious discussion to go on indefinitely and wantonly, robbing men of their faith in God and Christ, and so, in time, of their faith in one another; for faith in man has its highest development among those who believe in God. What are the fundamental principles in Christianity which ought not to be questioned or discussed? First is the belief in the personality of Jesus Christ; next is the belief in him as both God and man. A few question the fact of his existence; more refuse to acknowledge his divinity. We know that he is more than human, and therefore perfect beyond criticism, and assaults upon his goodness can have no place in a Christian land. Christianity is the religion of reason, and of reason in its strength and purity. It is founded on facts. Christ is a person; and it is as being a person of perfection, the Incarnate Son of God himself, that we feel in assaulting Christianity he is assaulted; and in assaulting him, all virtue and grace is assaulted; and in assaulting them, the very foundations of life are liable to be overthrown.

It will be news to most liberalists that "Christianity is the religion of reason," or that "courts and public opinion have always recognized Christianity as the national religion of America."

The Bishop would by force prevent discussion of its claims, as "treasonable." He would have infidelity and free thought made recognizable by the Supreme Court of the United States as one of the highest crimes! and yet declares Christianity the "religion of reason"; rather Bishop Coleman's Christianity is of the dungeon, the thumb-screw, the fagot, and the pillory of religious intolerance and hate.

HALLUCINATION.

A writer in *Belford's Magazine*, who in utter shame for his slanderous ignorance does not sign a name, after quoting largely from Maudsley, who has been the ready resource for those who would gain cheap notoriety by attacking Spiritualism, closes with the following paragraph. To this author it is clear that the phenomena are entirely referable to fraud and hallucination, and ought to be put down by law:

Is this monstrosity to go unchecked because the Constitution recognizes religious freedom? Has not the State a right to prevent the making of lunatics and the bringing up of families under such conditions, to say nothing of the transmission of deranged nervous systems to children, even if all this be done under the cloak of religion? Is it supposable that Americans would stand for one hour the horrors of the Inquisition, though in the name of Christianity? There can be no possible objection to those who desire to believe in spirits; since man made records such a belief has been known to exist, and, be it for good or evil, it is part of the world's life, and probably as long as idealism lasts so long will endure some form of belief in supernaturalism. This, however, is not in the least to be compared with a belief that deceased persons can be and are brought back and do converse, and act like living beings. The mere belief in those apparitions would not be so objectionable were it confined to them; but when spirits are materialized, and poor, deluded persons are degraded in consequence by such practices, is it not of grave enough importance to call for more than contemptuous sneers, pookpookings, and supercilious superiority on the part of the average unbeliever in spookism? If you knew that your neighbor indulged excessively in belladonna so as to produce ghosts for his own private satisfaction—that he taught openly that belladonna was the only simon pure spirit-medium, and administered it freely to all the simpletons who from curiosity or imbecility cared to take it—do you think it would be safe to allow such a lunatic to go unchecked, because he claimed it was his religion to raise ghosts for his personal edification? Indeed you would not; and we earnestly and emphatically think society has a right to thoroughly investigate the matter, and to stop, if possible, the apparition-creating business.

Belford's Magazine is by no means first class; as compared with *The Century* or *Harper's*, it is sixth, both in literary matter and illustrations, and the writer of the article in question is among the poorest of its contributors. While its oft repeated charges have not weight sufficient to require refutation, they show the venom that lurks in some quarters, which demands the constant vigilance of Spiritualists.

In all the asylums of this country there is not one person insane from Spiritualism to one hundred from religion, and in all the prisons of this country there is not a Spiritualist; were all to become Spiritualists with the next generation, the jails and prisons would be empty.

The Rev. Dr. James T. Edwards, Senator.

It turns out that Senator Edwards, of New York, who is the father of the infamous bill against mediumship, to which the LIGHT OF TRUTH alluded last week, is the Rev. Dr. James T. Edwards, a Methodist minister from the Chautauqua County district of that State.

This explains the Miss Nancy-ism of the affair. A preacher in politics is like a bull in a china shop.

Let the Spiritualists and liberals of New York effectually set down on this godly Solon, and teach him what good manners mean, even if his pate is short on common sense. If he had much of the latter commodity in stock, he would have known that his bill is unconstitutional, and therefore a farce.

Advertising in new-papers of Spiritualistic meetings, mediums, etc., is also forbidden under the provisions of this precious piece of nincompoopery. Perhaps the newspapers of that State will take a hand in this portion of the scheme.

READ again the forcible exposition of the land question from the brain of William Denton. It will be found in our last issue.

This great reformer has lost none of his old-time spirit of independence, and, voicing his sentiments through a medium whose fame is world wide, speaks to the people of the country upon one of the most vital problems now agitating the public mind. That he is true to a principle as unalterable as the eternal rocks he used to love, is admitted by all intelligent thinkers, and the agitations now uppermost will eventually become settled on some such basis as Denton outlines. This we firmly believe.

LAFAYETTE, IND., is retrieving herself, and showing the thugs that there is something in town besides rum and Romanism.

The jury in the case of State agent Peter J. Clark, charged with assault with intent to kill ex Priest Rudolph, at the time of his lecture at the opera-house there, has returned a verdict of guilty, and fixed his punishment at four years in the penitentiary and a fine of \$2,000.

Murphy, the first defendant tried, got two years and a fine of \$1,000.

William Murphy is the next to be tried, and the State attorney says he is determined to prosecute every man indicted in connection with the riot, if it takes all Summer.

Prof. Rudolph may find it convenient to visit Lafayette again.

MISS CORNELIA MARTIN, of New York City, was married to William George Robert, seventh English Earl of Craven and Viscount of Aflington of Combe Abbey, Covington, the other day, and the floral decorations of the wedding cost \$500. And yet there are 70,000 women and children grinding away their lives in garrets and cellars and dives in that city, who get seventy-five cents per dozen pairs for making overalls for the Shylocks, many of whom doubtless attended this wedding and thought how beautiful and appropriate it was.

Verily, "Caesar's Column" is rising in New York City. When \$5,000 can be spent for flowers at a single whack while beggars crowd the public off the sidewalks, there must be something wrong.

THE Sterritt Medical bill has foundered in the hands of a Senate committee, and with a lot of other obnoxious measures died with the legislature. This is the bill which provided registration of doctors before a board constituted of old-line medical schools, and the general persecution of healers and mediums. Great pressure was brought to bear against its passage by the liberal schools of physicians and the general public.

THE valuable contribution from the pen of Prof. Joseph Rhodes Buchanan, on the three-fold constitution of man, in our issue of the 29th ult., should be read and studied by every thinker in the land, and particularly is it applicable to the false schools of medical practice which are striving to bend the whole realm of wisdom down to the ant hills of their notions.

"FATHER" FLAHERTY, the beloved pastor of St. Patrick's Catholic Church, Mt. Morris, N. Y., whose trial for assault on Marie Noonan we mentioned last week, was found guilty, and sentenced to seven years in State prison.

SPIRITUALISM IN NEWBURG, O.

(To the Editor of the LIGHT OF TRUTH.)
The ladies of that part of the city of Cleveland which has always retained its old name of Newburg, have organized a society under the name of the Ladies' Spiritual Society of South Cleveland, O., auxiliary to Lake Brady, the object of which is expressed in article eleven of the constitution in the following language:

"Spiritual unfoldment, social uplifting and co-operation with Lake Brady." They are an intellectual go-ahead lot of avowed Spiritualists, and it is confidently believed will do a great work.

They have nearly all become well acquainted with that excellent and reliable medium, C. J. Barnes, who has been sojourning here for about a month continuously, and, who, by the way, we all parted with very reluctantly on Monday evening, April 17th, the eve of his departure for Akron, enroute to Cincinnati, thence to Indiana and Chicago, where he has a sister, and hopes to enjoy the sights on exhibition at the World's Fair, intending to return here about the 1st of June, and will occupy apartments especially fitted for him at Lake Brady, and will rest and recuperate during the month marshaling his spirit forces for the great work we are confident has before him, and which he will do during the season.

When in Newburg Brother Barnes makes his home with Brother C. Thomas and his excellent wife at their beautiful residence on Miles Avenue, where he holds from one to two seances each week, the doors of the finest home in this part of the city being open to all who wish to attend, without regard to sex, sect, or denomination, thus converting the grand structure into a veritable spiritual temple, where influences pervading the entrance to the grounds inspires one with the certainty of a hearty welcome and fraternal greeting from Brother and Sister Thomas.

At one of the seances Brother Barnes announced that he would hold a circle for the benefit of the ladies' society, with an admission fee of twenty five cents each, which was held Friday evening, April 14th, and invited Mr. H. E. Chase, the spirit photographer and independent slate-writer, to assist him, who suggested that they make it a joint seance and a slate test. Accordingly they purchased two slates, 5x8 inches, with cloth-bound frames, which were taken direct to Mr. Thomas' house by Mr. Barnes and handed by him to some of the family, who laid them upon a shelf until a few minutes before the circle was formed, when they were taken by Mr. Thomas' daughter and thoroughly washed in the presence of the crowd and laid on the center-table for the inspection of all present, some forty or fifty persons.

Promptly at 8 o'clock a double circle was formed, Mr. Barnes and Mr. Chase being seated in the inner circle. The gas was then turned off and a number of familiar hymns sung. The circle, though large, was quiet and orderly, making conditions so favorable that very soon the most beautiful spirit lights began to appear in different parts of the room, some of the clairvoyantly-gifted claiming to see outlines of faces in the illuminations. Next, the spirit friends of different members of the circle conversed with them through the trumpet. Little Harry, the grandchild of Mr. and Mrs. Thomas, who passed over last fall, and who was about four years old—as usual being the first one to greet his friends in the circle. He is always sure of a hearty welcome by all who knew him.

There were several Germans present, some of whom carried on quite lengthy conversation with their friends in their native language. Jimmie Nolan, one of the spirit band, with his ready replies and apt speeches, amused his hearers very much. Charlie Brown, the colored control, with his characteristic and eccentric ways formed a conspicuous part of these interesting manifestations.

Our old friend, John King, must not be forgotten (God bless him), he has done and is still doing a great work. The first time I met him in Barnes' circle he recognized me and reminded me that he met me in Davenport's circle in 1859, and did not fail to remind me of his presence on this occasion in his customary and forcible manner, and closing the seance with good cheer and "God bless you all." When the gas was lit the slates were examined, and to the surprise of everyone present upon the upper side of the top slate was a life like picture of the nation's old standard bearer, James A. Garfield, outlined in gold, with the following message:

"Dear friends I am with you often enjoy the little home circles—would make myself known more often, but think that there are others that have very dear friends here."

J. A. GARFIELD.
Now, it may be a query why the great chief and dignitary should be sufficiently interested to present himself to that little gathering of the common herd, but the reasons are perfectly natural and palpable. It is within a short distance of his birth place, and just across the street stands the Church in which he preached for years. He had many personal friends there, among them an own cousin. There was also an old student of his at Hiram College who treasured his memory with great reverence, and exclaimed: "That is his signature to the dot." Can it then be wondered that he would be attracted by these old ties and associations. Thus the good work goes on. Yours for the truth, C. H. PALMER.

if satisfied. Also, Electric Trusses and Boring to try them. Can be regulated to suit, and cures. A Belt and Battery combined, and property to shock. Free Medical advice. Write to me, price, and full particulars.

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—For phenomena see seventh page.

—G. A. Folsen, of Beatrice, Neb., is ready to accept calls to lecture on Spiritualism.

—Moses Hall will speak at Jackson, Mich., on the 14th, 20th, and 21st of May.

—Mrs. A. H. Luther, may be addressed at 434 K Street, N. W., Washington, D. C., during May.

—Miss P. J. Sumner is requested to send her address to Mrs. E. De Long, 140 North Twenty-first Street, Columbus, O.

—Mrs. A. E. Sheets, we are pleased to note, has recovered from her recent illness, and is now ready to accept engagements. Address Box 303, Grand Ledge, Mich.

—The American Health College (Fairmount) Spring session, closes with its grand religious ceremonies—Vital Milk Sacrament, spirit baptism and ministerial ordination—on Sunday afternoon, May 7th. Admission free.

—It is hardly necessary to invite our readers to the soul-feast offered by Willard J. Hall on our second page this week. His name in connection with any contribution is sufficient to insure its perusal. It is a document from which all can learn something of practical value.

—Next Wednesday evening a benefit seance will be given at G. A. R. Hall, under the auspices of the Union Society, for Mr. H. W. Archer, as a tribute due him for his kindly aid in the entertainments of the above society during the past winter, and it is to be hoped a full house will be the result. Mr. Archer will give tests assisted by a number of other local mediums.

—Correspondents having special notices for early insertion should not embody them in long communications that are likely to be crowded out for want of space. Also remember that we make up the forms on Monday evening, and only the shorter communications can find admission on that day. Notices concerning the future should be mailed to reach us in time. The issue of the 6th of May, for example is made up on the 1st, and notices should be mailed accordingly.

—W. H. Bach writes: "I go to Denver, Colo., for May, and will fill a few short engagements in the immediate vicinity, if wanted, or on my way back to St. Paul, June 1st. June and July will be taken up with the duties attendant to the Minnesota Camp-meeting at Merrimack Island, eight miles from St. Paul, Minn., which opens July 2d and closes July 23d. I will be open for engagements after August 1st. Address 1855 Penn. Ave., Denver, Colo."

—Mr. E. L. Allen, in renewing his subscription, writes a very congratulatory letter on the work of the LIGHT OF TRUTH, and encloses a fine boudoir photograph taken by himself in Boston, representing three spirit forms said to be Mrs. H. B. Fay's cabinet controls. The photo was taken under strictly test conditions. The exposure was made by flash-light, and in less than one second. It is a striking picture and bears the stamp of genuineness.

—John Humphrey, a well-known Spiritualist, of McClintockburg, O., passed to spirit life on the 21st ult. His remains were interred on the Sunday following, and many friends from Akron attended the last rites of a good man and worthy brother, at the same time showing the sympathy due the family of the deceased. But he is not dead in spirit, and the saddened heart can console itself with the knowledge, and thus the certain hope of meeting him again on a brighter shore some time in the near future.

—On next Wednesday, May 10th, at 8 p. m., a benefit seance will be tendered Mr. H. W. Archer at G. A. R. Hall. Local mediums will aid, and the trio orchestra, assisted by Mrs. Archer and Mrs. Shannon will regale with vocal and instrumental music. This being Mr. Archer's birthday, the 36th, he will be more than an ordinary beneficiary. Congratulations, therefore, will be in order, and if there should be any going who take pleasure in attentions of a more substantial form we suppose Mr. Archer would not object.

—Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates County, N. Y., where he has his Summer residence and home. Dr. Willis has not been in good health during the past year, and which we very much regret to learn because we cannot well dispense with his services, not having anyone to take his place. Dr. Willis' mediumship is of that rare and beautiful kind which elevates and inspires the mind to rise above the earthly and cause it to feel that life is worth living. May he, therefore, rise again himself from present physical incumbrances and soon be ready for a continuance of his good work.

—Mrs. Plymouth Weeks was the center of attraction at the seance given at G. A. R. Hall on Wednesday, April 26th, being her benefit night. While the entire burden fell on but three mediums—the lady afore-named, Mr. H. W. Archer, and Mr. C. J. Barnes—the entertainment was a success, both in point of numbers present and the tests given. Mrs. Weeks opened with about a dozen, followed by Mr. Archer with about seventy, nearly all being recognized—one or two, perhaps, receiving no response. Mr. Barnes was then controlled by an Indian girl, who amused the audience with her unique manners and sayings. Mr. Youmans acted as chairman, and our talented trio-orchestra furnished the music. As the audience departed in a happy mood it indicated that all were satisfied with the results.

—The Union Society services were very well attended last Sunday evening considering the rain, which began to pour down in torrents just about seven o'clock, and kept up till about half past eight. But there were enough present to create a surprise all around, and inspire the speaker, Mr. Willard J. Hall, to consider it worth while to deliver a splendid and comprehensive lecture. His subject was, "The Evolution of the Millionaire—What shall we do with him?" While it was strictly a secular subject, it was spiritual in that it advanced a series of new thoughts, such as only evolve from the minds of speakers on the spiritual rostrum, who sound the voice of a new truth to be sent forth as was that of the emancipation of slavery. But in this case it was the emancipation of the people from the thralldom of millions. It was by no means, however, a communistic speech, to rob the millionaire or consider him a robber. He was tolerant in permitting him to enjoy his wealth, only he wanted his functions of office to cease with death, and not have him to be lord and master over the entire people of this country, after he has left this mundane sphere, through the mediumship of millions he left behind—men who had done nothing for the community nor anything to earn a penny, and then to be endowed with power only to be abused as it is in the case with many to-day made millionaires by inheritance. His argument was that as well as the State protected the millionaire during his lifetime it should claim the right to protect the people from abuse by his legatees after his death—namely, by a lawful restoration of a portion of his wealth to the State—which virtually helped him to earn it by her laws—and thereby restoring an equilibrium that will in more ways than one benefit the masses. Mr. Hall gave the millionaires all the credit due them in causing the prices of many things to be lowered by the business methods and the benefits many have showered upon the people by their munificent gifts. But he thought the people were far enough advanced now in business tactics to do this for themselves, and to the advantage in having less poverty as an accompaniment. It was only a matter of proper legislation. Railroad, for example, which makes millionaires at the people's expense, could be conducted by the government, and save the people millions of money as a circulating medium. The postal service is an instance of this principle, and government road building another. If the latter is proper, railroad would be still more so. Nor did he blame the millionaire for taking advantage of opportunities, it being simply a right claimed by everybody. But he blamed the people for permitting it to go so far as to become a nuisance, he regarding the millionaire as a legal abortion. Nature did not intend that one man should cause thousands of others to suffer when it could be prevented. We have a government that has the power to legislate in accordance with nature—let us have it, and, as Lincoln says, let it be a government of the people, for the people, and by the people. Loud applause greeted the speaker at the close; for it was one of the most practical addresses ever delivered from the platform of the Union Society. After a hymn by the audience, Mr. H. W. Archer took the floor and gave a large number of tests, which were, as usual, interesting and convincing. Some thirty people were recipients of off spirit messages, advice and comfort from their loved ones on the higher shore, besides being told of some material things which the medium could not possibly have known, as was evinced by comments after the services.—The president, Mr. Hare, expressed his thanks in the name of the society to Mr. Hall, for his faithful and untiring endeavors to instruct and interest his auditors during his engagement, and announced that Professor J. Clegg Wright would serve next month, assisted by Mr. Archer as test medium. Thus closed a profitable month with another to follow.

Wilmington, Ill.

The people of our place have recently had an exceedingly interesting and educating experience in the divine light of truth—Spiritualism. But few in our town seemed to know anything about this revelation of our future rich inheritance until a well known medium, Miss May Bangs, of the South Elizabeth Street, Chicago, visited us by special request of a few who had previously met her at her pleasant home in Chicago. I have, myself, been a Spiritualist for many years, and am anxious that others may have the knowledge I have and know of the reliable mediums through whom it may be obtained. During the five days Miss Bangs remained with us she made many converts and friends.

Two phases were given—Independent slate writing and various phenomena, including written communications in dark seances.

The slate-writing was given in the bright daylight in a large room on slates purchased by the sitters; the slates, at times, were held above the table, at times, under it. In the latter case it was pressed close to the top of the table by the hand of both the siter and the medium, the writing invariably appearing on top of the slate. All fifteen or twenty in number, received satisfactory messages, having the name of some departed friend signed, generally in his or her own handwriting. Most of the writing was secured above the table and on slates suspended from a hanging lamp in plain view of all present.

The dark seances were also quite interesting. We were permitted to talk with our departed friends, and received also written communications. Lights and hands appeared, also faces, which were recognized. The guitar floated high above the heads of all, causing a strong breeze by its rapid movement.

The seances were given under test conditions that excluded the possibility of fraud. The medium sat in the circle of eight or ten persons, skeptics on each side of her, and the manifestations appeared to those farthest away as well as those near by.

Our friends whom we call dead seem to be very near, all we have to do is to open our spiritual eyes and see them. J. P. RANSOM.

Traverse City, Mich.

I have a few words I wish to say through your valuable paper. If you readers have not heard from me in a long time it is not because I have lost any interest in our good cause or its faithful workers.

On the first Sunday of April it was my happy privilege to speak to the Spiritualists of Paw Paw, Mich., and surrounding country, at their forty-fifth anniversary of Modern Spiritualism. The meeting was held in Lawton, a few miles distant. An especial train running from Paw Paw to Lawton Sunday morning. Everything conspired to make the meeting a grand success. The hall was perfectly free from dust or dirt, and the audience was good and intelligent, and not on breath of discord entered the hall during the meeting. President Reed Sirrine, of Paw Paw, was the right man in the right place, breathing through every word and move such interest, intelligence, and harmony that the audience and speaker could not help feeling at their best. And although Mrs. Sheets, of Grand Ledge, was the speaker expected and advertised I was sent for because she was very sick, yet I was greeted so warmly by all that I at once felt at home, which gave my guides the best conditions to inspire my brain to give their thoughts to the people. At the close I was congratulated by all for the success of the lecture. It was the first meeting of Spiritualists ever held in Lawton, and the Lawton friends were more than pleased with the result. The gallery was crowded with young men, who listened with the closest attention. The singing was by two sisters, whose names I forget, and was fine and inspiring. Among other good things there was a beautiful and excellent basket dinner.

Before I close I must say that there lives in Paw Paw, Mich., a Dr. W. H. Nelson, a clairvoyant physician, and that he is one of the best. He is also an earnest Spiritualist and a true man. It is with pleasure I state that his wife, a noble, intelligent woman, works with him in healing the sick.

I shall never forget my meeting with all the good people at this anniversary. May blessings attend all. I am also ready to be blessed by having all my time engaged for the rest of 1893 and 1894. SOPHRONIA E. W. BISHOP.

Cleveland, O.

The beautiful Army and Navy Hall, where the Spiritual Alliance meets, was filled on Sunday evening, the 23d, by one of the most intelligent audiences ever gathered in this city.

Mrs. Emma Rood Tuttle, after singing one of the sweet spiritual songs that have made her famous gave a brief lecture on "Common-sense Religion." She was so eminently common-sense that she received continued applause. Mr. Hudson Tuttle followed with a lecture on "Psychic Research, the New Science of Spirit." He has made a new departure. The lecture is such as would be acceptable before any body, scientific or theological, desiring light on this mysterious subject which is now awakening so much interest. He began with a sketch of what the Psychical Research Society propose to do and have done. Through the phenomena of hypnotism, somnambulism, clairvoyance, thought-transference, each of which he described and illustrated, he led up to such as were distinctively of spiritual origin, and showed how spiritual manifestations were a unit, harmonizing in all ages, and Spiritualism furnished the key whereby all mysteries were revealed. The most profound attention was given, especially to that part where the methods of investigation were discussed and the home circle recommended, and careful instructions given on its promotion, with the laws and conditions of spirit control. At the close a variety of questions were asked in relation thereto, showing how this practical application was appreciated. OMEGA.

Columbus, O.

Our anniversary celebration was successful far beyond our expectations. Our unpretentious hall was made really beautiful through the labors of many earnest workers under the guidance of Mr. Herrick, who was determined to make a success of it.

The entertainment on the evening of March the 31st was greatly enjoyed by all present. At the banquet given April 1st Mr. and Mrs. Tuttle were with us, and by their genial manners won the hearts of all. The evening closed with a dance, in which young and old joined, and all was merriment and good feeling.

Sunday was a busy day. At 11 a. m. an address by Mr. Herrick. At 3 p. m. a meeting to organize a progressive lyceum, at which Mr. and Mrs. Tuttle demonstrated their talent for such work, and left no word unsaid that could add to the interest of the work in which their hearts are so deeply interested. At 8 p. m. we listened with rapt attention to Mr. Tuttle's grand discourse on "The Dead Gods."

Were I to attempt anything like a full report of the work done during the next ten days I should make my letter far too long. Two week-day evening meetings and two lectures again on Sunday—on each of which occasions Mr. Tuttle was either preceded or followed by Mrs. Tuttle, afforded those who listened a mental feast of good things, more bountifully served than often falls to their lot. The names of Hudson and Emma Rood Tuttle are too well known for anyone to question the value of their labors wherever they may go.

We expect great things from our lyceum, which had such an auspicious beginning. CORR.

Santa Cruz, Cal.

After a course of several lectures by the able speaker, Dr. N. F. Ravlin, and tests by the ever-convincing platform and ballot test-medium, Dr. L. Schlesinger, this community is having revivals instigated by the preachers of the different denominations of churches to try and overcome the influence for good, (bad, I suppose they would ignorantly term it) which our good brothers so earnestly strove to make. Our society has closed an engagement with Mrs. M. E. Aldrich of over a year and a half. The first of this month she leaves for the interior and southern part of this coast, expecting to always call this her home, and return after a time to take up the work of spreading the light which she so ably throws out wherever she goes. Dr. J. L. Naislex is speaking Sundays for our society at present, having moved here with his family. This being a place of resort and a city by the seashore may come here for conditions which can not gather so well elsewhere.

Our platform is always open to those who can give convincing truths and facts of our beautiful philosophy and religion of the highest type, if you may call it religion. We have a few local mediums being developed, and the heaven in this cause is beginning to raise and make light where and when least expected. There will a medium's camp meeting held in this beautiful place for the northern part of California. Your very valuable and authoritative paper brings "Light of truth" for those who may seek it, as it appears on the reading-table of our society weekly. F. H. PARKER, Sec'y.

San Jose, Cal.

I send you herewith a clipping from the San Jose Daily Mercury, as given by their own reporter. I will only add that the hall was beautifully decorated, two features of which were especially worthy of notice. A representation of the old home of the Fox sisters, and on each side of the hall a huge cornucopia covered with gilt paper, in which were folded like fans, so that the large letters at the top would show the different spiritual and liberal papers, at the top the oldest—Banner of Light, LIGHT OF TRUTH, Progressive Thinker, Summerland, Carrier Dove, Spirit of Truth, Truth Seeker, True Life, etc.

On Sunday evening we had a full house. President Wm. McMeekin called the meeting to order, and then assisted on the piano, while Mrs. M. C. Vinter gave a piece of music on the piano. The congregation sang "Home, over There." Invocation by Mrs. K. Cowell, of Oakland. Vocal and instrumental music, "Beautiful Home, so Bright and Fair." Mrs. Cowell was then introduced and made a few remarks, and then proceeded to give tests. In one hour she gave tests to twenty different persons, each one receiving two or more good tests. Pictures were called for, and the persons described which the pictures represented, the person pointed out having such articles in their possession; also pieces of ore from mines. I believe every test was recognized. She is certainly a wonderful medium, and so earnest and conscientious in her work that it is a privilege to hear her. She is engaged in the near future to be with us again. She resides at 414 Sixteenth Street, East Oakland, Cal.

We also have several good mediums living in this place, from whom we frequently hear. We still keep up our Lyceum work, 10:30 a. m., and our mediums meeting at 12:15 noon is largely attended.

MRS. H. L. BIGELOW, Sec'y.

The clipping referred to was a fair report of the anniversary in San Jose, and is a credit to the local paper. Among the various items we also find the following:

At the business meeting the following officers were chosen for the ensuing year: President, William McMeekin; Vice-President, Mrs. I. V. Viers; Secretary, Mrs. H. L. Bigelow; Treasurer, William Vinter; Board of Trustees, Mr. Young, T. Stone, and Mrs. M. E. Keyes.

Van Wert, O.

In a recent issue of your valuable paper it is said that our conversion from Catholicism was of recent date, which is rather misleading. The truth is it has been several years since we had the honor of being the first of a large family to "jump the fence" and land in "outer darkness" beyond the granting of indulgences. Since this important step in life's history, quite a number of the family have professed faith in Jesus of Nazareth and have united with the various Protestant denominations, but, unfortunately, the rags of Catholicism still cling to some of them, and if one word is said against the Holy Mother Church, the sublime law of Jesus gives way to personal vituperation to uphold the cause of Roman superstitions, but "hope sees a star," and the day is not far off when the ramparts of Churchianity will fall before the uncompromising truths of Spiritualism.

We were somewhat amused to see that our Presbyterian friends have "elected" to allow infants to go to heaven. Evidently God has changed his position on the matters of predestination and the Presbytery is "catching on." We have been expecting to see another Cincinnati divine brought before the tribunal of heavenly (?) jurisprudence for having resolved Joshua's astronomy into poetical imagery a few Sundays ago, but as he has gone along unharmed, we would not be surprised to find an account in the Presbyterian papers, that his satanic majesty's Summer resort had been visited with a severe frost, and the "old man" himself had gone away on a vacation.

The interest here is growing for the cause of truth. Unfortunately we are unacquainted with many of the "old stand-bys," but expect to be brought into closer relationship with the workers "in the vineyard" at an early date. Quite a number to our personal knowledge are slipping away from "hide-bound" creeds and are inquiring earnestly of us the "way of life." The clouds of ignorance and superstition are lifting, and we hope soon to see some valuable additions to the cause of truth in this vicinity. With kindest regards to all, yours for truth, W. H. MYERS.

Escondido, Cal.

I always read the LIGHT OF TRUTH with the greatest of pleasure; and I am glad to find that a large majority of Spiritualists are right upon the great questions of the day, relating to the welfare of humanity. The unpopularity of Modern Spiritualism, I believe, is wholly due to its advocacy of the unpopular side. It made an attack upon mammon as soon as it could move its infant fist; it struck the slaveholder in the face, the moment he tickled its chin. It did not like the fumes of liquor, so it preached temperance and woman's rights; ay, it chose woman as its medium of introduction. Had it been otherwise than above stated the slave-auctioneer could have had another vocation by preaching this new doctrine. Its Banner of Light would have floated over a Southern metropolis instead of the "Hub of the Universe," and its LIGHT OF TRUTH would never have penetrated the "Queen City," nor the Carrier Dove have carried the New Thought to the Golden Gate. It would have had its birth in a palace—been surrounded by millionaires and railroad magnates, and a modern Constantine would have had it "cornered" in the interest of plutocracy long before this. But how different these messengers of love; they just as willingly enter the hut of the peasant as the palace of the prince. They desire to visit the sad heart rather than the haughty one. They try to instill hope in the breast of the slave and justice and mercy into the heart of the master. I believe this great truth came to the heart of man nineteen centuries ago, and superstition, the servant of the money power of that age, being unable to blot it out my martyrdom, on account of its becoming popular, the plutocrats conceived the idea of "cornering" it, by which they have been able to control it ever since; but a house divided against itself can not stand, hence Satan or plutocracy is likely to be in a tottering condition, and truth is becoming once more triumphant. Hypocrisy contains within itself the germs of infidelity; in fact it is infidelity, and so they at last will reap what they have sown while driving the Christian chariot down the ages. S. D. NULTON.

Springfield, Ill.

An anniversary social was held, April 13th, at G. A. R. Hall, to celebrate the Forty-Fifth Anniversary of Modern Spiritualism and the Second Anniversary of the Incorporation of "The Logical Wheel of Progression," the name of our spiritual society. A fine program had been prepared, which was as follows:

A couple of songs were sung by the audience. Then Dr. Wilkins, of Chicago, read a grand, original poem—an invocation to the deity, which was followed by some very interesting remarks by the same gentleman. The deep attention of the audience was relieved by another song, after which Miss Lottie Lepper gave a declamation, entitled "The Devil," showing the progress that had been made by the people in rooting out old theological ideas.

Our president, Mr. D. M. Lepper, then read an excellent address on "Spiritualism, Ancient and Modern," which was so highly appreciated by the audience that they requested to have it published; and it may be at some future time. After the address Miss Allie Lepper recited a sweet, little poem, entitled "Inside the Gates," and Miss Lottie Lepper gave a whistling melody, which greatly amused the audience.

The medium, Mrs. Lepper, had been for some time developing for slate-writing, and now gave some tests, which were recognized by the people present. Many names were written on the slate, among them those of the Fox sisters. It was Mrs. Lepper's first public performance of the kind, and was a grand success.

"Truth," the chief control of our medium, followed with a short but very impressive address.

The exercises closed with a parting song. It was a deeply interesting occasion, and fully appreciated by an attentive audience.

Our society, incorporated two years ago under the laws of the State of Illinois, is progressing, and bids fair to be a shining light amid the darkness of theological unbelief.

H. A. THAYER, Sec. of L. W. of P.

NOTICE.

Dr. W. S. Rowley, No. 9 Glen Park Place, Cleveland, O., has been appointed general transportation and excursion agent for Lake Brady Camp, Ohio, also for the National Spiritual and Liberal Camp to be held each Winter in Florida. All parties wishing information on these subjects should apply to him.

Give Baby a Ride this Summer

In one of those beautiful carriages offered by the Oxford Manufacturing Co., of Chicago, at factory prices. This firm has gained a national reputation, in their line, as being the pioneers and leaders in selling direct to the consumer, Sewing Machines, Organs, Baby Carriages, etc., at prices that dealers have to pay. Send for free Catalogue.

NOTES FROM ALL POINTS.

Buffalo, N. Y.—At the annual election of the First Society of Spiritualists of Buffalo, N. Y., held Friday evening, April 21, 1893, the following persons were elected to serve as officers for the ensuing year: M. H. Van Baskin, President; J. J. McCreath, Secretary; Ella Atchison, Vice-President; Charles Richens, Recording Secretary; Jennie Hooker, Financial Secretary; James Donovan, Treasurer; J. W. Dennis, J. J. Grant, Samuel Newman, Trustees.

Denver, Colo.—John Slater, of San Francisco, Cal., was duly ordained as a minister of the Gospel of Spiritualism by the Women's Association of Progressive Workers (Spiritualists) of this city, in appreciation of the good work he has done in Denver for the cause of Spiritualism. Mr. Slater left Denver on May 1st for Colorado Springs, Pueblo, and Kansas City, then East. His time is taken till June 1st, Mr. Slater has converted hundreds, and Denver is sorry to lose him, although he has promised to be with us in October and November.—D. O. Wilhelm.

Allegheny, Pa.—I have had such good success making butter with Black Pepsin, that I think it my duty to tell my fellow farmers about it. I use one teaspoonful of Black Pepsin to each gallon of cream, and it unites in the form of butter all the cheese, butter, and sugar that milk contains. I get more than twice as much butter as I could without Pepsin. The butter is splendid; all our merchants are anxious to get it. I have made more money this winter than ever I did, and I think every farmer should try this at once. Black Pepsin can be got from any druggist.—R. C. Brown.

West Potsdam, N. Y.—Mrs. Carrie E. S. Twing, of Westfield, N. Y., spoke in the Methodist Church, recently on the very interesting subject, "Biblical and Modern Spiritualism." She had a large audience, of all denominations, many of whom came to learn of our belief. She delighted them, one and all, by her plain, direct style, her sincerity, her great human sympathy, and her charming personality. If any "came to scoff," they "remained to pray." Seldom are the phenomena of Spiritualism presented in a manner so acceptable to minds of all classes. Mrs. Twing's deep understanding of humanity enables her to reach the heart by direct and simple methods. We hope to have more such teaching in our city, it helps the cause among people outside, and makes us all feel "consecrated anew."—Olive Holt, Sec'y.

Lamar, Cal.—At our request, Dr. I. S. Lee came from Wichita, Kan., and delivered several lectures to the people here. The attendance was large, the audiences appreciative, and well pleased with his services. The doctor is certainly well able to meet and handle, with or without gloves, any of the opposers of Spiritualism, and is thoroughly conversant with the religious mysteries and sciences of the world. We are grateful to him for his unselfish labor among us, and hope his angel guides will prosper him in his work. On the 4th, the First Spiritual Society was organized, with a membership of seventeen. Bro. C. D. Stockwell was chosen president; I. P. Trotter, secretary; Mrs. Mary E. Stockwell, treasurer. We hope other mediums will call and help us in the grand work we intend to perform here.—I. P. Trotter, Sec'y.

Avery, O.

As it is your wish that all tried and true mediums may have just recognition, the name of Mrs. V. Nusly is hereby presented to your readers. She is a magnetic healer of more than twenty-five years' residence in Sandusky, O., where her life, as a true woman, devoted wife and mother is unquestioned, and her work as a healer so quiet and sure that she deserves more than a passing notice. Too unassuming to ever present her work for herself, a long list of patients has been brought to her through the silent message carrying power of good work. Some wonderful cures have been performed. One of hip disease in a young man who had walked on crutches for two years, now is and has been a perfect specimen of healthy manhood for ten years past. My own case, where I was so reduced in health in 1884 from an abscess on the stomach that my stay here evidently was but for a short time, during which I was restored to a condition of health never before attained by me. Innumerable cases of fever, spasms, St. Vitus dance, loss of voice, etc., so cured that there has been no recurrence of the trouble, are but a drop in the bucket, so to speak, of the many cases that have passed under her hands.

The patients have come from all ranks and conditions of life. The work is wholly done by her band of spirits, through her hands, they even naming the price she charges. Probably but for her faithfulness to her guides she would not have attained the degree of power she has, to which even the dullest is sensitive.

I bespeak for the lady the sympathy and recognition of Spiritualists, who, of all people, ought to employ our own principles for our betterment and advancement. Any inquiries will be gladly answered. ELIZA MOORE.

Watertown, N. Y.

Last evening I shared a rare treat at the home of Mr. and Mrs. Paharm, whose musical accomplishments are of a high order. They have been employed to make music for the Temple meetings, but owing to Mrs. Paharm's illness we have been deprived of their help this month. With Mr. and Mrs. Jones, Mr. and Mrs. Mattison, Sen., and Mr. and Mrs. Mattison, Jr., we "were all in one place of one accord," and the social cheer, wit, humor, and spiritual awakening, the exquisite music by Mr. and Mrs. Paharm and Mr. Jones filled the hours with rare sweetness and intelligent uses, and was a time long to be remembered. As a social tonic it was more than a thousand formal, straight jacketed, stiff-jointed, cut-and-made-to-order, touch-me-not gatherings of the dress-parade aristocracy, and as a spiritual feast it was more than ten thousand ordinary prayer-meetings. If they have such music in heaven, associated with the spontaneous literature of the heart, which flowed from the swift flying hours during this charmed season in the home of Mr. and Mrs. Paharm, it can not fail to draw his Satanic Majesty from his sulphurous abode, and all his victims with him, and depeopulate the "bottomless pit." Such attractions count more for the Church to day than all the dull, dismal theology, however well dressed, that dominates modern pulpits. Spiritual societies may greatly improve their "means of grace," and increase their strength and influence, by cultivating such social attractions in all ways open to them. Social influences are as important as platform sensations to draw and hold the people. LYMAN C. HOWE.

April 25th.

The Christians of Illinois are quarreling about who shall do the praying for the convicts in the Joliet penitentiary. The Catholics and Lutherans, it is claimed, have a monopoly of the business at present. This, we think, is unfair, provided the other Churches are represented there. If, however, the convicts are all Catholics and Lutherans these should be allowed to do the praying for them. There will never be any demand for liberal lecturers in our penitentiaries because few liberals ever go there.—Independent Pulpit.

TITUS MERRITT, 319 West Fifty-fourth street, New York, has on sale at Carnegie Hall the LIGHT OF TRUTH, spiritual books, and papers.

W. J. COLLVILLE

Will deliver two lectures daily during the session of Summer School of Psychic Science at Lile Dale, N. Y., commencing Wednesday, June 7, 1893. He will speak daily at 2 p. m., also on Tuesdays, Thursdays and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Fridays at 7 p. m. From June 7th to July 5th complete courses of twelve lectures will be given on the Spiritual Science of Health, Sacred Anthology, and Spiritual Cosmogony or Man's Relation to the Universe. From July 6th to 20th on Spiritual Teachings or the World's Great Poets and Authors, Psychometry, and second course on Spiritual Science of Health.

Terms: \$2 for any course of twelve lectures, or \$4 for two tickets admitting to twelve lectures each or twenty-four in all. Visitors' single lecture tickets, 25 cents.

Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration.

W. J. Collville will speak in the auditorium on Sundays, June 11th, 15th, and 18th at 10 a. m. and 2 p. m.

Mrs. Lillie and W. J. Collville will lecture on Sundays, July 2d, 9th, and 16th. W. J. Collville and Mrs. J. B. Jackson July 23d.

Prof. Geo. W. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals.

W. B. ROWLEY, M.D., No. 9 Glen Park Place Cleveland, O.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, ever, fails to perfect permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. B. ROWLEY, M.D., who has taken a course in homopathy and the Eclectic Medical Institute of Chicago, allopathic and eclectic, and is a graduate of the University of Cincinnati, O., and therefore is fully competent to carry out any and all instructions, and please the adherents of all schools of medicine. For the next three months, in personal friendship, I will send diagnosis and medicine to last two weeks and the LIGHT OF TRUTH FOR ONE YEAR for \$100 to all new patients and non-subscribers. Send for circular "A." Address: W. B. ROWLEY, M.D., No. 9 Glen Park Place Cleveland, O.